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Jan.  
Rev. J.W. Van Weelden  
17 Tweedsmuir Ave. E.  
Chatham, Ont.

# CALVINIST-CONTACT

## CHRISTIAN WEEKLY



Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 6-0451.

### "If you shoot me, I'll go to Heaven - If you don't I'll go to Church!"

A true incident in the life of a Bulgarian believer

Nikolov Michi brought his fist down angrily upon the shiny surface of the comptrollers desk. "I don't believe it!" he roared.

"Whether you believe it or not, comrade, is of no import," the man on the opposite side of the desk murmured, softly. "I have seen Maria with my own eyes entering the church of the evangelicals." He turned on his heel smartly and left the room.

Michi barked a command into the intercom. Then he strode swiftly across the carpeted floor of his plush office to lift a rifle from its horizontal position on the opposite wall and hold it purposefully in his hands. He fingered the shiny barrel. Deliberately. Premeditatively. Then having made up his mind he reached abruptly for the coat and hat he had only moments before flung onto the clothes tree. The secretaries in the outer office gaped with astonishment as he made his hasty exit. They had geared themselves for a busy afternoon.

It was winter in Burgas. The wind sweeping in from the Black Sea had ice in its teeth.

Inside the warm house, Maria Michi slipped into her coat with an air of eager anticipation. A pair of lustrous brown eyes peered back at her intently from the elegant full-length mirror in the hall as she hastily tied the bright, warm scarf beneath her chin for protection against the wind. They were thoughtful, full of warmth and good humor. But in their depths was a shadow that remained constant, despite the exquisite joy she was finding in her newfound faith in Christ.

Maria's husband Nikolov, a top-ranking communist, was responsible for the shadow. She grieved over the fact that to date she had been unable to reveal to him the fact of her conversion to the Christian faith, for she desperately feared the change it would bring to their marriage. The sense of cowardliness was overwhelming. The words of Jesus touched her afresh with a feeling of shame: "If any man come after me, let him deny himself, and take

up his cross, and follow me" her. The glory of it was reflected on her face.

Slowly the rifle butt dropped, and Nikolov Michi, the big Party boss, stood aside meekly while his wife slipped past him on her way to the little evangelical meeting house.

From  
"Underground Evangelism".

### Spin-off — the Fruits of Space Research

Is going to the moon a "pointless stunt" or, on the contrary, does it mark, as did Columbus' discovery of another new world 500 years ago, a major cycle in the development of the human race?

The Unesco Courier \*) asks this question in its March issue, then answers it in eight articles on the by-products of space research — "spin-off" — by Gene Gregory, a US engineer and writer specializing in economics and technology.

Take one example: we all know that material used on the nose cones of space ships can be applied in other situations that demand the ability to stand up to great heat. But whoever would have thought that a centrifuge capsule used to train astronauts to resist the stress of launching could move a bullet lodged in a critical area of a man's brain? It did, as doctors found out two years ago when they put the victim in the centrifuge and gave him a 6G whirl. His life was saved.

Another medical application is also based on a device to enable the astronaut to function during high acceleration. Since he cannot use his arms or legs, he is given an "eye switch" that enables him to operate instruments by merely moving his pupils. The same principle can be used by a helpless patient to steer a motorized wheelchair, turn the pages of a book, or switch on a TV set.

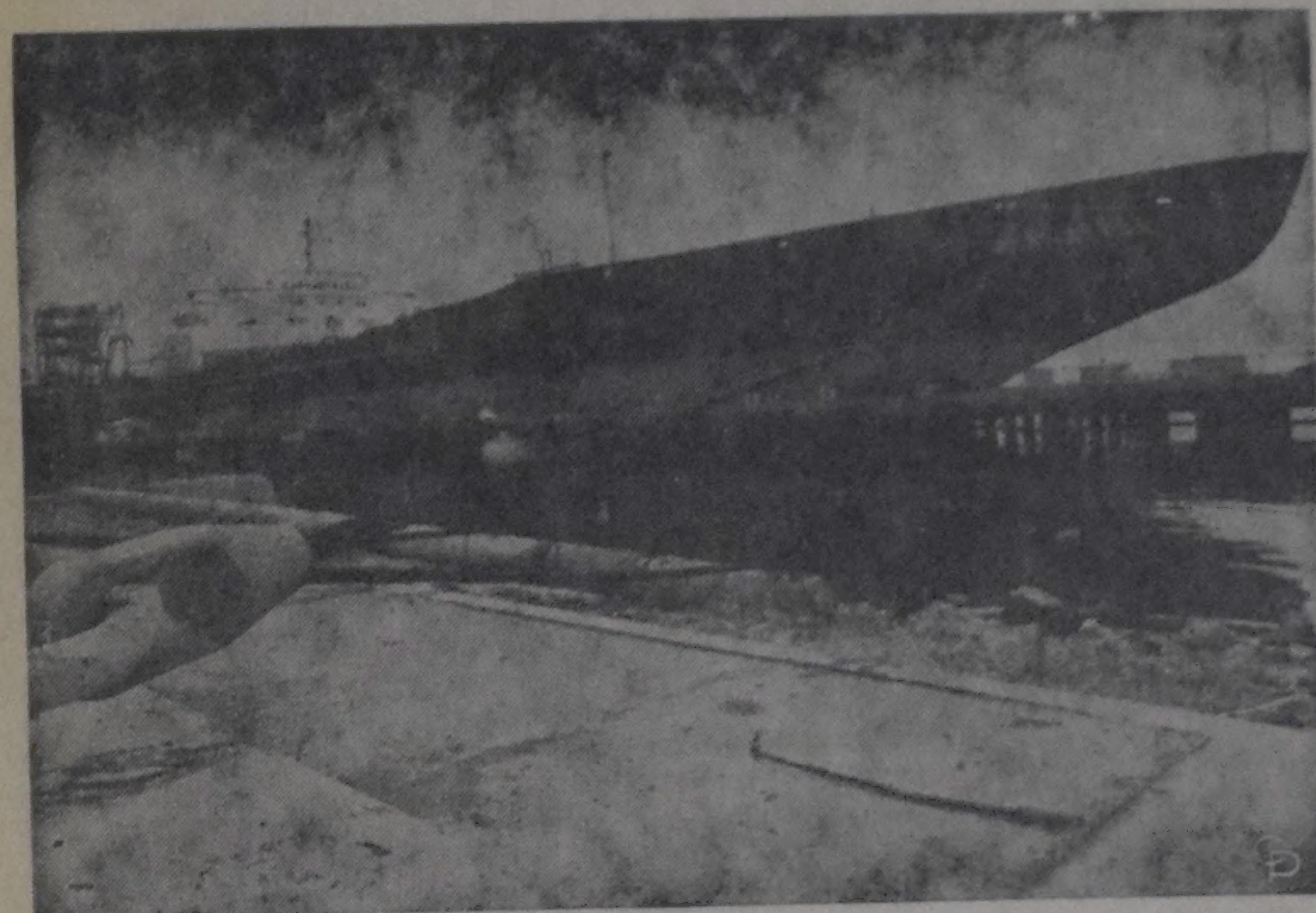
The disabled are also likely to benefit from a "walking machine" developed to serve as an unmanned instrument carrier on the moon's surface. Since the machine,

known as the Lunar-Tic, was never used, one might call this a cast-off rather than a spin-off. It allows crippled children to go almost anywhere, even up a flight of stairs.

Among the most spectacular of the new materials reported by the Unesco Courier is a warm blanket made of aluminized plastic only 1/2000th of an inch thick and compact enough to be slipped into one's pocket. The stuff is so strong that it can even be used as a stretcher.

Finally, as Mr. Gregory points out, the space programme has led to pocket-sized computers and compact video tapes (originally devised for moon reconnaissance), and has forced the adoption of new standards of excellence. If the Apollo Saturn space vehicle were 99.9% perfect — not bad at all, one might think — then 5,600 of its more than 5.6 million parts might fail during a flight. To guarantee the safety of man in space, manufacturers had to design equipment that is 99.999% reliable. (Unesco Features)

\*) Unesco Courier, March 1970. Price: Canada: 40 cents.



SECOND NORTHWEST PASSAGE VOYAGE—Preparing to leave April for a second voyage through the Northwest Passage, the S. S. Manhattan, gigantic ice-breaking oil tanker, un-

loads its cargo of crude oil at Elizabeth, N. J. Oil company officials are seeking to determine the feasibility of transporting Alaskan crude oil by ship to East Coast U. S. markets.

### CONGRESS ON EVANGELISM

The Canadian Congress on Evangelism is being billed as the nation's top religious event of the year. Slated for late August in Ottawa, the Congress is expected to attract 800 delegates from most Canadian denominations. They will meet in the National Arts Centre from August 24th to 28th to discuss and plot the course of evangelism for the decade of the seventies.

The Congress on Evangelism comes at a time when churchmen and non-churchmen in Canada are publicly questioning the role of the church in modern society. The Ottawa gathering can be expected to affirm that the Christian gospel is adequate to meet the challenges and stresses of the age.

The Canadian project is the outgrowth of the 1966 World Congress on Evangelism which was held in Berlin. Dr. Billy Graham was the honorary chairman of that international event. Twenty-one Canadians attended and since then the plans have been formulated for the Canadian Congress.

The Executive and Planning Committee include members of almost all major Protestant denominations. Broadly-based across Canada representation on the committee brings together clergy and lay leaders from all parts of the country, including French Canada.

Executive Secretary, Marney Patterson, an Anglican evangelist, is optimistic over the potential of the Congress. He declares "Evangelical leaders of all denominations are not prepared to write off Christianity as a lost cause. This Congress could be the signal for an all-out offensive to penetrate Canadian society with the Gospel."

"The Congress leadership is trying to secure maximum grass roots support and participation on the part of churches and church members in every corner of this country," emphasizes Patterson.

The Congress office in Toronto reports a steady flow of correspondence and inquiries about the gathering which is eight months away.

### Nigerian Post War Rehabilitation

The CRWRC Board at its Annual Meeting held February 17, 18 and 19 requested the Nigerian General Conference to send Rev. Harold De Groot, their newly appointed Director of Post War Rehabilitation to the States.

Rev. De Groot did attend the Board meeting and did address the Board on the conditions in Nigeria at present and as to how we can best help.

A \$100,000 three-step program was decided on by the CRWRC Board.

1. Operation Dorcas — \$35,500.00  
Because the only way people in Nigeria can secure clothes is by making them, the tailoring profession is a very important one. It is hoped that this program which is already being carried out will be in time to get clothes on the people's backs before the rainy season in May.

2. Asaba Project — \$60,100.00  
Because this area changed hands so often in the war it is completely devastated. A hospital for civilians is to be completely rebuilt. Rural Health will also be

a big part of this project which includes the securing of drugs for rural medical service. We also anticipate sending over one physician.

3. Bible and Christian Literature Distribution — \$6,400.00

CRWRC's objective is to get in and do our very best. The involvement will hopefully be completed in six months. We consider this to be the giving of "the cup of cold water" in Christ's Name. Tape available

On Sunday evening, February 22, 1970, a meeting was held at Grandville Ave. Christian Reformed Church, Grand Rapids, Michigan. Rev. Harold De Groot addressed that gathering. The message was taped in its entirety. If you would like to hear this program, please write in and have a copy of this tape sent out by us for your use. We are confident you will appreciate the information Rev. De Groot imparts and that you will respond to this great need. If you live in Canada write either to Pete Zwart, Box 235, Grimsby, Ontario or John Kreeft, P.O. Box 40, Burdett, Alberta. Each of these men will have two copies of this tape.



WHEELING OVER ICE. The ice is 15 inches thick in Hamilton harbor, usually enough to keep the harbor police on shore. But Constable Norman Gibbons has a special type of outboard motor

attached to his boat: It turns ratchet-like wheel at the back and propels him over the ice on the same principle that operates old-time stern-wheel river boats.



## TEACHERS WANTED

Sarnia Christian School invites applications for the position of

### PRINCIPAL

Also needed are TEACHERS on various grade levels. Write to Miss R. Van Westenbrugge, principal, 1722 Dell St., Sarnia, Ont.

### TORONTO, ONT.

Timothy Chr. School will need a PRINCIPAL and TEACHERS for the school year 1970/71. Please send applications stating qualifications and telephone number to Mr. H. VandeBurgt, Principal, Timothy Christian School, 28 Elmhurst Dr., Rexdale, Ont.

Haney-Pitt Meadows Christian School will be in need of a PRINCIPAL-TEACHER for next school year. We are located in the beautiful Fraser Valley. Please send your applications to Mr. A. Dunning, 12505 - 208 St., Haney, B.C.

### CLINTON

The Schoolboard of Calvin Chr. School of Clinton, Ont. invites applications for a

### PRINCIPAL

### and

### TWO TEACHERS

for the primary and senior grades. Please send applications, stating qualifications to Mr. Evert Ridder, R.R. 2, Goderich, Ont.

Vancouver Christian School solicits applications for a

### PRINCIPAL-TEACHER

for 1970-71. Also, two additional TEACHERS

are needed: One for grades one and two combination and one for possible four-five combination. Please write to William Weidenaar, Prin., Vancouver Chr. School, 5621 Killarney, Vancouver, B.C.

Agassiz Christian School needs a TEACHING PRINCIPAL

and two lower grade teachers for the 1970-71 school year. Address applications to Helen De Lange, Principal, Box 323, 7571 Morrow Road, Agassiz, British Columbia, Canada.

The Brantford Christian School will require a

### TEACHING PRINCIPAL

in September 1970.

Please send applications and qualifications to Mr. J. Koolstra, principal, 7 Calvin St., Brantford, Ont.

### THE LAURENTIAN HILLS CHRISTIAN SCHOOL

in the University community of

### KITCHENER-WATERLOO

requires for the 1970-71 school year

### a TEACHING PRINCIPAL for grades 6, 7, and 8,

### a TEACHER for grades 3, 4, and 5,

### a TEACHER for grades 1, and 2.

Please send applications to: Mr. G. B. Vandezande, Principal, 11 Laurentian Drive, Kitchener, Ont.

The Emmanuel School of Oshawa, Ont. invites applications for

### OPENINGS

in various departments for the next school year. NUCS pension plan and other benefits. Contact Mr. Wm. R. Rang, Principal, R.R. 1, Oshawa, Ont.

SPRINGDALE CHR. SCHOOL SOCIETY needs

### TWO TEACHERS

one for the primary and one for the intermediate grades. Please send your application to Mr. Frank Weening, R.R. 2, Newmarket, Ont.

Immanuel Christian School invites applications for

### TEACHING POSITIONS

in grades one, two and junior high math-science. Please send all correspondence to Mr. George W. Yntema, prin., 802 - 6th Ave. North, Lethbridge, Alberta. Phone 403-328-4783.

Duncan, on Beautiful Vancouver Island, is calling the attention of dedicated Christian

### TEACHERS

to consider filling the vacancies in the primary grades. N.U.C.S. Salary Schedule. Any information in this regard will be gladly supplied by the Principal, Henry Bulthuis, Duncan Christian School, 930 Trunk Rd., Duncan, B.C.

Ladner Christian School is in need of 2 teachers for the school year 1970-71:

### 1 PRIMARY TEACHER

### 1 TEACHER for the

### INTERMEDIATE GRADES

For information contact Mr. John Vanderhoeck, principal, 5280 - 48th Ave., Delta, B.C., telephone (604) 946-2514.

The John Knox Christian School of Woodstock, Ont. will be in need of

### TEACHERS

for the coming school year. Send your application or request for information to the principal, R. Vanderploeg, 1045 Parkinson Road, Woodstock, Ont. Phone (school) 539-1492.

### STRATHROY, ONT.

The John Calvin Christian School will be in need of

### TEACHERS

### one for grade 4,

### one for grade 5,

### one for grade 7,

(shortage of male teachers on the staff)

to complete its 9-member staff for the school year 1970-71. School has a central resource - gym area. Close to London (U.W.O.). Please send enquiries and applications to the principal, Mr. H. Vandervecht, 48 York St., Strathroy, Ont.

The Calgary Christian School is accepting letters of inquiry and/or application for the coming school year in

### ELEMENTARY, JUNIOR AND SENIOR HIGH

For further information please contact Mr. G. VanderVeen, Principal, 2839 - 49th St. S.W., Calgary 8, Alberta.

WOULD YOU LIKE TO JOIN THE STAFF OF THE FRUITLAND JOHN KNOX CHRISTIAN SCHOOL?

There will be vacancies in the primary, junior and senior grades. Please send applications to Mr. J. Doornbos, principal, Box 27, Fruitland, Ont.

The John Knox Christian School of Wyoming, Ontario, invites applications for

### TEACHERS

for the primary and junior grades. Please send applications to Mr. J. Vreugdenhil, Principal, Box 81, Wyoming, Ont.

The Calvinistic Chr. School Society of Wellandport, Ont., invites applications from

### TEACHERS

to fill the various vacancies in the primary and intermediate grades for the school year 1970/71. Send your applications to Mr. John Tamming, principal, R.R. 1, Wellandport, Ont.

### THUNDER BAY, ONT.

### (Fort William)

The Thunder Bay Christian School (6 rooms) will need a

### GRADE 6/7 TEACHER

for the school year 1970-71. Please send your application or inquiries to the Principal Mr. R. Schuurman, R.R. # 2, Postal Station F Thunder Bay, Ontario.

### TORONTO, ONTARIO

Timothy Christian School in Rexdale invites applications from qualified experienced teachers for the position of

### REMEDIAL TEACHER

Please send applications to Mr. H. VandeBurgt, Principal, Timothy Christian School, 28 Elmhurst Drive, Rexdale, Ont.

Drayton Calvin Christian School needs

### TEACHERS

for the primary and intermediate grades. Please send applications to Mr. H. Schaly, Box 141, Drayton, Ontario.

The John Calvin Christian School, Guelph, invites applications for the following position:

### TEACHER

to teach grades 3, 4 and 5.

Please send your applications to: Mr. H. VanderWindt, Principal, 290 Water Street, Guelph, Ont.

### ST. CATHARINES

Several teaching positions will be open at the

### CALVIN MEMORIAL

### CHRISTIAN SCHOOL

Teachers are kindly requested to send applications to Mr. John Stronks, principal, 300 Scott St.

### CHRISTIAN HIGH SCHOOL DURHAM

Small, but growing! We're looking for enthusiastic

### TEACHERS

in: ENGLISH and SCIENCE.

Please write: Mr. W. Bylsma, Principal, Box 238, Bowmanville, Ont.

### LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL

invites applications for

### TWO TEACHERS

for ENGLISH and FRENCH

for the school year 1970-71.

Please send application including qualifications (transcripts), experience and references to Mr. Wayne Drost, Principal, 243 Tremont Road, London, Ont.

### NIAGARA PENINSULA CHRISTIAN HIGH SCHOOL ST. CATHARINES

\* starts its grades 9, 10 and 11 program in September 1970.

\* requires teachers for:

### 1. SCIENCE AND MATHE-

### MATICS

### 2. FRENCH, AND/OR ART,

### MUSIC, PHYSICAL EDU-

### CATION

(lady teacher preferred).

\* has plans to initiate an imaginative and challenging program.

For particulars please contact: Education Committee Secretary, 300 Scott Street, St. Catharines, Ontario.

### FRASER VALLEY

### Christian High School

with grades 8-12, invites applications for 1970-71 of qualified teachers in

### COMMERCE

### BIOLOGY (MAJOR OR MINOR)

### FRENCH

### MATHEMATICS

Applications, stating qualifications, experience and references, to be sent to: Mr. H. K. Vandezande, Principal, 15353 - 92nd Ave., Surrey, B.C.

### EDMONTON

### CHRISTIAN HIGH SCHOOL

### ONE PHYSICS TEACHER

### needed, and

### ONE ENGLISH/

### SOCIAL STUDIES

### for grades 10-12.

Write or phone collect to Mr. J. Tuinings, 14304 - 109th Ave., Edmonton 50, Alta., phone 454-9357 or 484-6814.

## DUTCH-CANADIANS

from coast to coast have joined forces to pay Canada a fitting tribute on the occasion of the 25th Anniversary of Holland's Liberation.

As a living memorial they are presenting the people of Canada a large Concern Organ, to be placed in the National Arts Centre in Ottawa.

Operation "Thank You Canada" strongly urges all Dutch-Canadians to participate by sending their donations to:

### OPERATION

### "THANK YOU CANADA"

### P.O. Box 400

### Rexdale, Ont.

All donations are tax deductible, and will be accepted from Dutch-Canadians only.

The Canadian Christian School of Jarvis, Ont. invites applications from

### TEACHERS

for primary or intermediate grades for the school year 1970/71. Send your applications to Mr. Richard Bouwma, principal, Box 154, Jarvis, Ont.

Knox Christian School of

### BOWMANVILLE, ONT.,

invites applications for

### TEACHERS

in the primary and senior elementary grades. Send applications to Mr. F. Bosma, principal, Box 218, Bowmanville, Ont., phone school 623-5871, home 623-7665.

The John Knox Chr. School of New Westminster, B.C. requires

### TEACHERS

for the 1970-71 term in the following grades: III A - Female, III B - Female, IV A - Male or Female, IV B - Male or Female and VI - Male Teacher with Phys. Educ. Minor preferred. A Minor in French will receive preference! All replies to the Educ. Comm., % Mr. H. Buys, 8941 Armstrong Ave., Burnaby 3, B.C.

RED DEER CHRISTIAN SCHOOL needs a

### GRADE 3 AND 4 TEACHER

next year for its growing enrollment. Our young school is situated in the scenic Alberta parkland. Interested teachers please write to R. Strikwerda, 4422 - 37th St., Red Deer, Alberta.

CLARKSON - ONTARIO 17 miles West of Toronto.

### TEACHING POSITIONS

open in the primary and intermediate grades.

Please direct enquiries to our Principal: Mr. J. Van Dyk, % John Knox Chr. School, P.O. Box 54, Clarkson, Ontario.

The Wallaceburg & Dresden Chr. School is in need for 2 teachers for 70-71 school year.

### ONE FOR GRADES 5 & 6

### ONE FOR GRADES 3 & 4

Please send applications to the secr. Mr. Wm. Sluys Jr., R.R. 1, Dresden, Ont.

Smithers Christian School is in need of a

### TEACHER

for Grade 1, for the 1970-71 term. Qualified, experienced applicant preferred. Contact J. Veenstra, Secr., Box 2085, Smithers, B.C.

The John Knox Christian School Society of Brampton, Ont. invites applications from

### TEACHERS

for the school year 1970/1971.

Please send your applications stating qualifications and grade preferences to the principal, Mr. T. Bergsma, 82 McLaughlin Road, Brampton, Ont.

After three successful years with two teachers,

### GALT CHRISTIAN SCHOOL

now needs a third teacher, one for the

### INTERMEDIATE GRADES

Teachers' College applicants welcome. Write Mr. R. Poortinga, Principal, 147 Glenmorris Street, Galt, Ontario.

The Willowdale Christian School cordially invites applications from

### TEACHERS

for the primary grades. Send your inquiries or application to the principal, Mr. N. Vandooren, 60 Hilda Ave., Willowdale, Ont.

The Trenton Christian School Board invites applications from

### TEACHERS

for the primary grades, school year 1970-71. Please send applications to Mr. J. VanderVliet, R.R. 2, CONSECON, Ont.

## Church

## Announcements

### CHR. REF. CHURCH

Called

to Kingston, Ont., Rev. P. M. Jonker of Brampton, Ont.

to Brandon, Man., Rev. P. Kransburg of Red Deer, Alta.

to Galt, Ont., Rev. H. Lunshof of Drayton, Ont.

Declined

Hamilton I, Ont., Rev. J. G. Klomps of Brockville, Ont.

Rocky Mountain House, Alta., Rev. P. Hogeterp.

### NEW CLERK

New Clerk of the Maranatha Chr. Ref. Church of Belleville, Ont., Mr. Jake Bulten, R.R. 1, Demorestville, Ont.

## H. KREEFT, C.A.

### Chartered

### Accountant

968 EXMOUTH STREET

SARNIA, ONT.

337-8559

The Protestant minister must be a life-long student of the Bible... But the Protestant minister must also be a student of life, both life past and life today. Every minister should study intensively one or more of the great theologians and the great theological issues of the past. And let the minister study religious traditions other than his own; let the Lutheran study Calvin, and the Calvinist, Wesley, and perhaps each of them, Augustine and Barth. It is only within the clash of ideas that he will come to know his own tradition, which itself emerged from and was shaped by conflict.

But let the Protestant minister also study the world in which he lives and to which he ministers... Read, minister, read! Read widely, for every sermon must echo a background far larger than the sermon. A sermon must sound as though God is behind it and all of life in front of it. The minister at the pulpit-point of convergence can produce such sermons only if he continually studies the Bible and continually appraises all of life. This means reading and more reading. It still remains cruelly true that he who does not have time to read does not have time to preach. Can the Protestant minister who says that he does not have time for study really have an answer to the layman who, after weekly disappointments, says that he does not have to listen?

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1962 — EIGHTH ANNUAL — 1970

# SPRING CONCERTS

By

Chr. Music Society "EUPHONIA" TORONTO  
Chr. Chamber Orchestra "PRO MUSICA" TORONTO  
Chr. Mixed Choir "PRAISE THE LORD" TORONTO  
Chr. Children's Choir "THE LORD IS MY SHEPHERD" TORONTO

Under the direction of  
LEENDERT KOOLJ, A.R.C.T.

**Bowmanville:** In the Knox Christian School Auditorium, Scuggog Street.  
**Saturday, April 4, 1970 at 8.00 p.m.**  
**Toronto:** Saturday, April 11, 1970 at 8.00 p.m.  
In the Christian Reformed Church, Albion Road, Rexdale.  
**London:** Saturday, April 18, 1970 at 8.00 p.m.  
In the Westminster Secondary School, 230 Baseline West.

Come hear the music of: Haydn (The Seasons), Corelli, Delbecq, Gounod, Zwart, a.o.  
Sing along with the Choirs and Orchestra, in an hour of real Christian Music.

Free admission to Toronto Concert.  
All others: Free admission for members of the Dutch Canadian Fellowship Ass. sponsors of this program.  
Non-members \$1.00, \$1.50 per couple, 50¢ for Children.

Tickets may be picked up in advance from:  
London: London Travel Bureau, 395 Dundas Street, Tel. 432-1141.  
Bowmanville: George Blijleven, R.R. 6, Bowmanville, Tel. 623-5300.  
Oshawa: Teenings Stores, 149 Simcoe Street, Tel. 725-8543.

## Join our groups and benefit from the low Transatlantic fares!

All inclusive conducted tour for 17 days in private car with 16 nights accommodation, 4 sharing 1 car and 1 room, 3 meals daily and extra sightseings every other day and... return Toronto-Amsterdam by jet on K.L.M. and similar airlines:

till March 31, 1970 \$376.00

April 1-October 31, '70 except peak season \$394.00

Peak season: departure June 5-July 5

and July 31-August 23, '70 \$431.00

based on groups of 40.

Departure every other Friday, starting March 13, 1970, returning on Monday after 3 week-ends.

## Valentine Travel Service Ltd.

1642 Bayview Ave., Toronto 17, Ont. tel. 485-0336 (24 hrs)

open Monday through Saturday 9 am-6 pm.

## London Travel Bureau

Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141



## EVANGELISATIE CONGRES

Toen in 1966 het wereld congres voor evangelisatie in Berlijn werd gehouden, waarvan Dr. Billy Graham ere-voorzitter was, was het te voorzien, dat dit congres niet het eindpunt maar eerder het beginpunt zou zijn van een nauwere samenwerking en een grootsere opzet van de evangelisatie in verschillende landen.

Daarin blijft Canada niet ten achter. Blijkens een bericht elders in dit nummer van ons blad zal er een Canadees congres voor evangelisatie worden gehouden in het National Arts Centre in Ottawa. Het doel van dit congres is na te gaan hoe de christelijke boodschap het beste in onze moderne tijd kan worden doorgegeven. De commissie van voorbereiding bestaat uit leden van vrijwel alle protestantse denominaties in Canada. Dit congres komt bijeen in een tijd, waarin vele mensen, waaronder zelfs kerkelijke leiders, de vraag stellen of de kerk nog wel een rol speelt in het moderne leven.

Degenen, die uit de Christian Reformed Church aan dit congres wensen deel te nemen, kunnen zich in verbinding stellen met Rev. L. Slofstra, 101 Grantbrook Street, Willowdale, Ont., of Rev. Dr. R. Kooistra, 27 John Street, Willowdale, Ont. De kosten zijn ongeveer \$40.00 exclusief reiskosten.



## ROUW

Onlangs gaf Mrs. Van Ameyde een uitgebreid verslag van een bidstond, die gehouden was voor een stervend lid van de kerk. Kort daarop schrokken wij plaatselijk van het plotseling verscheiden van een jonge moeder, die haar man met vijf kinderen achterliet. En zo gaat er vandaag één hier en morgen één daar.

Als je daar zo plotseling voor komt te staan, dan weet je niet goed wat je zeggen moet. Niet alleen tegen de achterblijvende familieleden, maar ook niet tegen andere mensen. De dood, ook al beschrijf je hem in christelijke termen als de 'doorgang tot het eeuwige leven,' kan hard zijn. Het is een slag, die erg aankomt. Niet voor de gelovigen die heengaan, maar voor hen die achterblijven. Het lijkt wel of al het andere erdoor verbleekt. De vragen waar we ons in ons normale doen, druk over maken, schijnen hun kracht verloren te hebben. Geschillen worden lang niet zo sterk gevoeld. Maar er komen andere vragen op. En dat zijn vragen, die zo aanhoudend dringend zijn omdat er geen antwoord komt.

Waarom moest dit nog zo jonge leven worden afgebroken? Waarom moet een nog betrekkelijk jong gezin zo in de zorg en moeite worden geworpen? Waarom (en dit zijn eigenlijk pijnlijke vragen), waarom heb ik me niet meer ingespannen om voor de thans overleden meer te betekenen? Waarom heb ik hem of haar eigenlijk maar zo'n beetje links laten liggen?

De pijn van het scheiden is erg, maar de pijn van de vroeging is er!

Er wordt wel gezegd, dat het overlijden van iemand een roepstem is om bereid te zijn. Och, dat zal wel goed bedoeld zijn, al is het dan ego-centrisch. Ik moet maar niet bereid zijn om voor God te sterven en daarna naar de hemel te gaan, ik moet bereid zijn om voor God te leven. Als het sterven eenmaal daar is, dan neemt, zo gezegd, de Here wel over. Die toekomst is veilig in Zijn hand. Maar voor Hem te leven, dat is het wat Hij nu van ons vraagt en verwacht. En voor Hem leven wil ook zeggen, dat niet alleen de denkwijze van mijn naaste maar dat het leven van mijn naaste mij zeer aan het hart liggen. Zo'n plotseling overlijden moet er ons toe brengen voor de ander te zijn, wat God voor ons is: een zoon en een schild.

D.F.

## BOOKNOOK

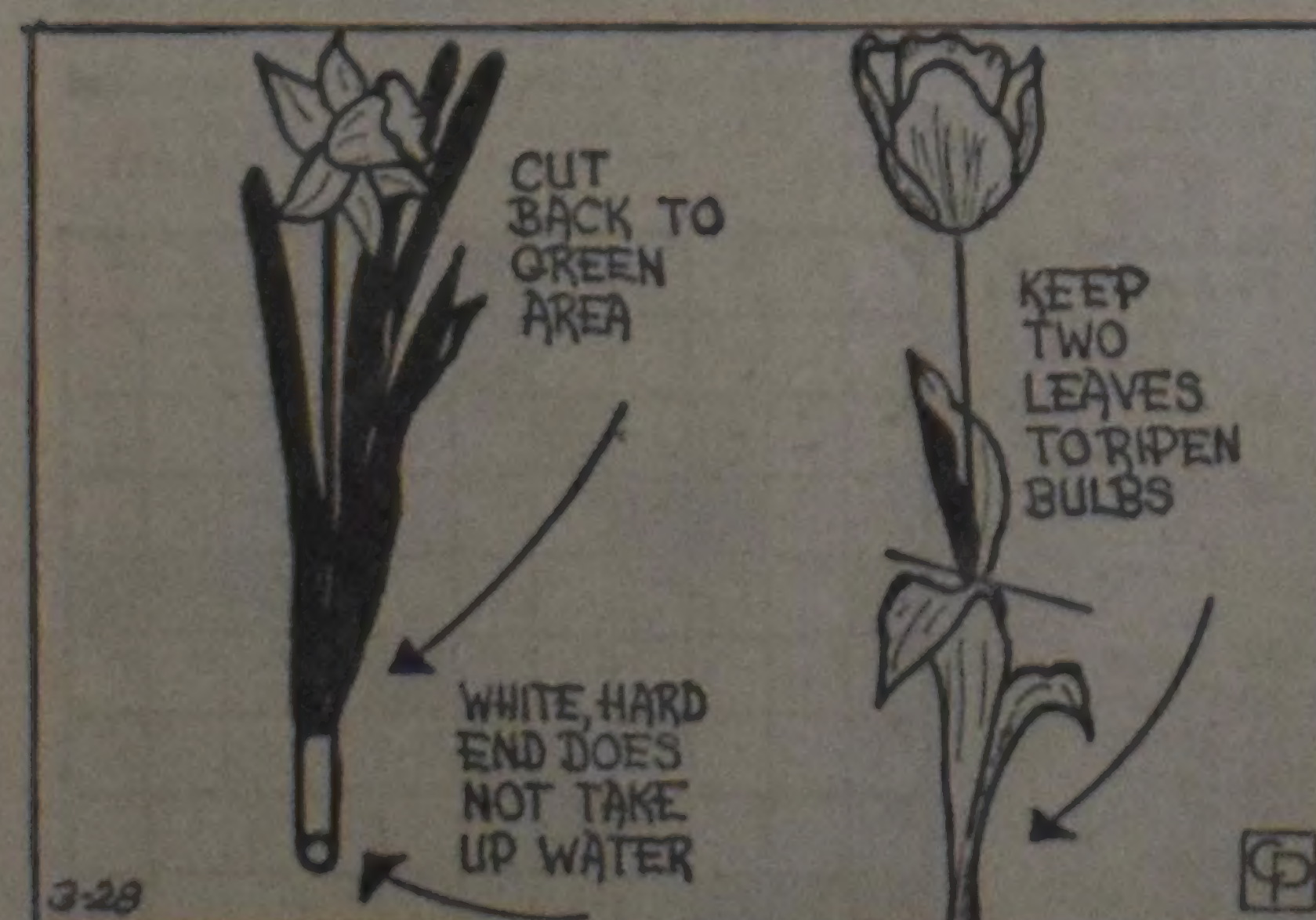
Schipper, Jezus Christus in het historisch onderzoek	\$2.25
Hartvelt, Goed voor Gods Woord	2.25
Augustyn, Kerk en Belijdenis	2.25
Kuitert, Verstaat gij wat gij leest?	2.25
Visser, Verstaat Kuitert wat hij leest?	1.75
Berkouwer, Verontrusting en verantwoordelijkheid	3.45
Vanden Blink, Als de schaduwen langer worden (meditaties voor ouderen)	3.80

### SPEELMAN'S BOOKHOUSE LTD.

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ASK FOR CATALOGUE

## TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



### Spring Beauty Indoors

By EDNA HALLIDAY  
Distributed by Central Press Association

IF YOU PLANTED some of the early flowering bulbs such as crocuses, snow drops, grape hyacinths or other little bulbs last fall, spring will begin early in your garden and home. Just a few of these blooms used in a miniature arrangement or as a focal area with forced branches add elegant beauty indoors.

Crocuses should be cut in the advanced bud stage when color is showing. Many gardeners like to lift a clump with ample soil and set them in a bowl to enjoy their beauty at close range. Then replant them back in the garden when the flowers fade.

As shown in the accompanying GARDEN-GRAPH, many of the daffodils and other bulbs have a solid white end on the

stem, especially when they are cut with long stems. The solid area is hard and does not take up water quickly enough to nourish the flower, therefore it should be cut off back to the green area.

Many bulbs exude a sticky, milky juice when cut, and wilt quickly unless treated. One solution is to put the stem ends in boiling water for two minutes or char the ends over a flame. Another suggestion is to dip the ends in alcohol for five seconds.

If you value your bulbs when you see the blossoms, as shown, leave at least two leaves on the plant to ripen the bulb. Otherwise the bulb is starved.

## Evangelist beschuldigd van bedrog

De laan uit!

Het december-nummer van "Voorloper" opende met een artikel van prof. dr. C. Augustijn, dat tot titel droeg: "Het geluk der vrijzinnigen". Daarin worden "de funeste gevolgen" van de strijd van Kuiper beschreven. Aan Bavinck wordt "regelrecht geknoel" in wetenschappelijk opzicht" verweten, omdat Bavinck beweert "dat de heilige schrift b.v. vaststelt, dat de mens niet uit het dier is ontstaan en dat de mensheid uit één mensenaar voortgekomen". Een ander funest gevolg is geweest, "dat de exegete in de gereformeerde kring totaal verwaarloosd werd". "Totaal verwaarloosd...!"

De evangelisten op het matje bij de V.U.

De resultaten van dat "bedrijf" krijgen de gemeenten thuis bezorgd in de vorm van de jonge predikanten, die door de V.U. worden afgeleverd. En verder staan hun de publiciteitsmiddelen ter beschikking om hun nozem-Calvinisme te spuien, zoveel als ze maar willen.

Uitgeverij Kok in Kampen kan de herdrukken van de "Cahiers voor de gemeente" nauwelijks bijbenen.

In dit artikel wil ik vooral wijzen op het "Cahier voor de gemeente" van drs. Tj. Baarda: "De betrouwbaarheid van de Evangelien".

Van enige eerbiedige onderwerpenheid aan de Schrift is in deze brochure niets meer te bespeuren. Op arrogante wijze verheft de schrijver ervan zich boven de evangelisten, b.v. als hij schrijft: "...de soms al te christologische toespitsing van het Oude Testament (door de evangelisten) gaat ons wel eens wat ver" (p. 56).

Lukas? — wereldse grootspraak!

Maar wat mijn verontwaardiging heeft opgewekt, is de beschuldiging van bedrog die drs. Baarda richt aan het adres van de evangelisten. Hij wijft hen bedrog aan in allerlei vormen.

Lukas begint zijn Evangelie aldus: "Aangezien velen getracht hebben een verhaal op te stellen over de zaken, die onder ons hun beslag hebben gekregen..." Daarover schrijft Baarda: "Men heeft ontdekt dat Lukas zijn voorwoord heeft opgebouwd naar een bepaald model, dat bij de geschiedschrijvers van zijn tijd in de mode was, en dat zou wel eens kunnen betekenen, dat er in het woordje 'velen' een tikkeltje overdrijving schuil gaat" (p. 65).

In de eerste plaats: ik weiger te geloven dat Lukas de wereld van zijn tijd naakte en indruk wilde maken door overdrijving, dat is: door onwaarheid. In het Evangelie worden wij voortdurend opgeroepen om niet gelijkvormig te zijn aan deze wereld en zou dan de Heilige Geest, die Lukas tot het schrijven inspireerde, hebben toegelaten dat dit heilige geschrift de prooi zou zijn geworden van een mode-gril? Als de Heilige Geest op — volgens drs. Baarda — ondergeschikte punten overdrijvingen in het Nieuwe Testament heeft toegelaten, waarom dan ook niet op andere punten? Zijn de beloften van het Evangelie dan ook niet vrome overdrijvingen? Als Baarda gelijk zou hebben — maar in de kracht des Geestes

verkondig ik hem en aan een ieder die maar horen wil, dat hij vreselijk dwaalt! —, dan zouden wij het huis van ons geloof niet gebouwd hebben op de vaste rots van Gods betrouwbaarheid in Zijn Woord, maar op het drijfzand van allerlei modegezegden en grootspraak.

Hij zag er één, maar schreef toch: twee

Veel erger is het dat drs. Baarda aan de evangelisten bewust bedrog toeschrijft. Wel wordt volgens B. dat bedrog met de beste bedoelingen gepleegd. Met een latijns woord wordt het "pia fraus" — vroom bedrog — genoemd.

Als voorbeeld geeft B. het verhaal van de intocht in Jeruzalem in Mt. 21:1-9. Mt. meent dat daardoor in vervulling ging de profetie van Zach. 9:9. En dan schrijft B.: "Mt. heeft het citaat dat hij aan een Griekse tekst ontleende, zo begrepen alsof er over twee dieren werd gesproken. In Mk., Lk. en Jh. wordt ons verteld dat Jezus op één dier, een veulen, de stad binnenreed; datzelfde heeft ook Mt. in zijn bron gelezen, maar hij wilde dat de profetie tot in de details uitkwam. Daarom spreekt hij in zijn verslag steeds over twee dieren, en houdt dat zo konsekwent vol, dat hij Jezus zelfs op de twee dieren laat rijden (vs. 7): 'en hij zat op hen'. Het is duidelijk dat hier de geschiedenis door de profetie is vervormd" (p. 56-57).

B. had zijn boekje beter als titel kunnen geven: "De onbetrouwbaarheid van de Evangelien", want als die evangelisten zo bewust knoeien, dan kunnen we niet meer op hen aan. Dan schakelen zij de leugen in, om ons tot geloof in Christus te brengen. Mt. is oorgetuige geweest van die intocht. Hij zag dus duidelijk, dat het maar één dier was, waar Jezus op reed. Jammer zal hij gedacht hebben, want zo klopt die profetie niet. Maar, Mattheus is volgens de gedachtegang van B. blijkbaar niet aan zijn eerste leugen gebaarsen — dus geen nood! Hij schrijft rustig op, dat Jezus op twee dieren heeft gezeten. Het doel heiligt immers de middelen! En wie kan het controleren?

Er zijn verschillende verklaringen voor de moeilijkheid, die toch een zekere waarschijnlijkheid hebben, ook al zijn ze misschien niet volkomen bevredigend. Prof. Herman Ridderbos: "Mattheus maakt anders dan Markus en Lukas, niet alleen melding van een ezelsveulen, maar ook van het moederdier, hetgeen men niet als een (misplaatst) aanpassing aan de profetie van Zach. 9 heeft te beschouwen (daar is slechts één ezel bedoeld), doch als een bewijs dat men het veulen blijkbaar niet liet gaan zonder zijn moeder".

Bestrijdt de Schrift de leugen met leugens?

In Mt. 12:22-37 verdiedigt Jezus Zich tegen de joden, wanneer die Hem verwijten dat Hij door Beelzebub de boze geesten uitdrijft, aldus: "Ieder koninkrijk dat tegen zichzelf verdeeld is, gaat ten onder". "En indien de satan de satan verdrijft, is hij tegen zichzelf verdeeld". We zouden dat hier zo kunnen toepassen: Indien de Waarheid gebruik maakt van de leugen (het vrome bedrog) om de leugen te bestrijden, dan is de waarheid tegen zichzelf verdeeld en is de Waarheid niet.

Heeft drs. Baarda zich wel goed van deze eventuele rechtbank zal gerealiseerd, hoe ernstig zijn beschuldiging van bedrog aan het adres van Mt. is? (Overigens niet alleen aan het adres van Mt. Zo verdenkt B. er Jh. van, dat deze vanwege "een theologisch motief" de datum van de sterfdag van Jezus verschoven heeft (p. 74).

Vroom bedrog ook bij de "opstanding"?

Mattheus zegt wel dat Jezus werkelijk is opgestaan uit de doden, maar als hij, volgens Baarda, elders in zijn Evangelie vroom bedrog heeft toegepast, waarom zou hij dat dan ook niet bij de "opstanding" hebben gedaan? Wie garandeert mij dan, dat hij — overigens met de beste vrome bedoelingen — niet samen met andere discipelen het lichaam van Jezus gestolen heeft en stiekum ergens anders heeft begraven? Tot zulke verschrikkelijke conclusies MOET men komen, als men eenmaal met drs. Baarda vroom bedrog bij Mattheus aanneemt.

Kort geding tegen drs. Baarda

Wanneer we nu voor de eer van Mattheus (en van de Heilige Geest die hem inspireerde) willen opkomen, voor welke rechtbank zouden we dan een kort geding tegen drs. B. moeten inspannen? Voor onze synode? Maar die heeft geen bezwaar geuit toen dr. Augustijn en drs. Baarda aan de V.U. benoemd werden. We weten dus al van te voren wat de uitspraak

van deze eventuele rechtbank zal zijn.

De enige mogelijkheid lijkt mij dat we dit geding brengen voor de vierschaar van het individuele geweten. Laat iedere gereformeerde persoonlijk oordelen of het geoorloofd is de evangelisten te beschuldigen van vroom bedrog. Roept dan de Heilige Geest tot getuige, die immers in uw harten, ook door de woorden van de evangelisten, getuigt dat u kind van God bent. Denkt aan deze wereld in nood. Wat hebben wij hen nog te verkondigen, wanneer wij komen aandragen met een Bijbel waarvan we zelf zeggen dat die vol met leugentjes om bestwil zit, een Bijbel die de leugen wil inschakelen om de Waarheid te verkondigen!

De evangeliën zijn betrouwbaar! Gods Woord bevat geen leugens en wie het anders beweert, staat — wellicht ongemerkt — in dienst van de satan, die door Jezus de vader der leugen wordt genoemd. Jezus is de "getrouwe getuige" (Openb. 1:5). En Hij heeft gezegd dat "ieder die de leugen liefheeft en doet" (Openb. 22:15), geen recht zal hebben op het geboorte des levens en voor altijd uitgesloten zal worden uit het nieuwe en eeuwige Jeruzalem. Aan deze getrouwe Getuige zij alle eer en heerlijkheid. Amen.

H. J. Hegger.

(Gedeeltelijk overgenomen uit "Waarheid en Eenheid".)

## Lezers Schrijven

### WIE KAN HELPEN?

We hebben hier in New Westminster, B.C. een broeder, Mr. J. De Haas, die al jarenlang bezig is met het samenstellen van een "Predikanten-encyclopaedie". Hij heeft een fantastische hoeveelheid materiaal verzameld over predikanten die in de loop der jaren (tot diep in de vorige eeuw) de Geref., Chr. Geref., later de Vrijgemaakte Geref. Kerken etc. gediend hebben: hun levensloop, arbeid, brochures en boeken, etc. We zijn ervan overtuigd dat zijn "encyclopaedie" nog grote betekenis kan krijgen voor de geschiedschrijving van genoemde kerken.

Nu heeft de emigratie naar Canada tot gevolg gehad dat wat er na 1945 op het kerkelijk erf heeft plaatsgevonden in Nederland niet verwerkt kon worden. Dat is jammer. Maar er zal nu alsnog getracht worden de "encyclopaedie" tot heden bij te werken. Daarvoor is echter nodig dat br. De Haas inzage krijgt in de verschillende kerkelijke handboeken en jaarboeken die sedert 1945 verschenen zijn, te weten:

Van Alphen's Kerkelijk Handboek

Jaarboek ten dienste van de Gereformeerde Kerken in Nederland

Jaarboek ten dienste van de Geref. Kerken in Nederland onderh. art. 81

Jaarboek van de Chr. Geref. Kerken in Nederland

Kerkelijk Jaarboekje van de Geref. Gemeenten,

en verder alle materiaal in boeken of tijdschriften dat betrekking heeft op de geschiedenis van de kerken voortgekomen uit de Afscheiding.

We hopen dat er gemeentelieden (m.n. ook predikanten) zijn die in hun boekenkast wat van dit materiaal in voorraad hebben en dat ze bereid zijn het af te staan aan of ter inzage te geven aan br. De Haas. U kunt er eventueel eerst met hem over corresponderen. Zijn adres is: Mr. John De Haas, 902 - 2nd Street, New Westminster, B.C.

Wilt U uw boekenkast er eens op nazien? U dient er een goede en interessante zaak mee!

Rev. J. Kuntz, New Westminster, B.C.

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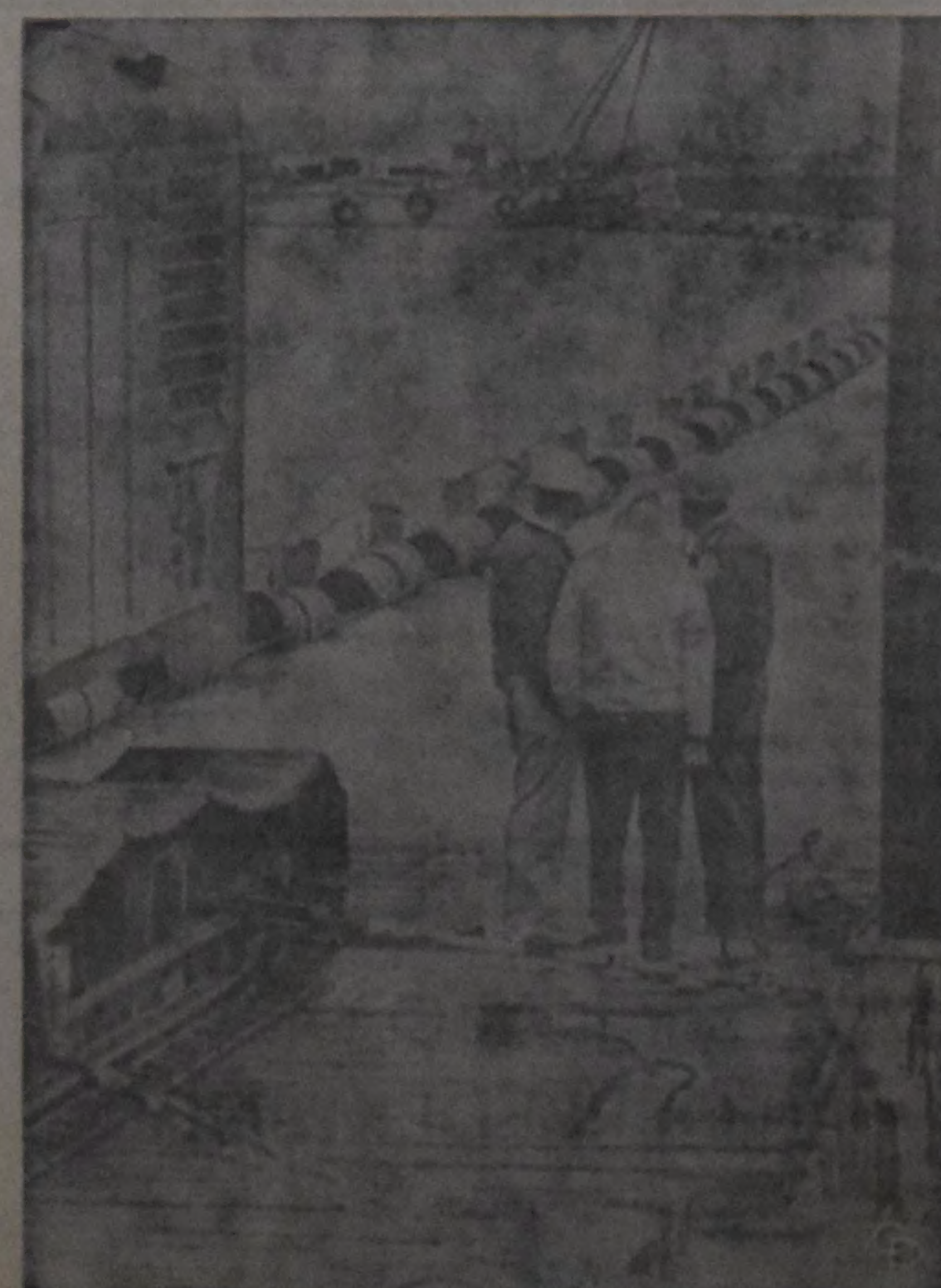
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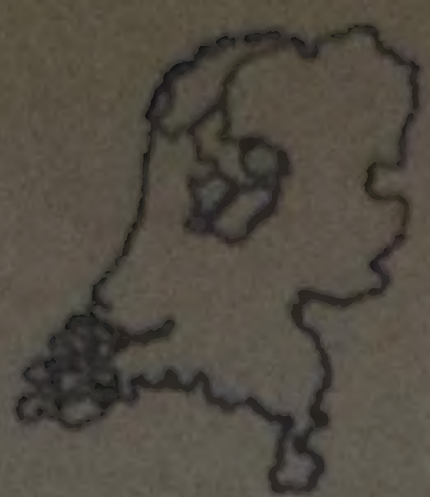
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A SLICK IDEA—A 500-foot-long barrier of barrels, plywood and canvas chained together is to be towed from Venice, La., into the Gulf of Mexico to try to corral an oil slick from a Chevron Oil platform burning since February 10.



# Beelden van en uit NEDERLAND



## CIJFERS en FEITEN

Het rommelt weer in de boerenwereld. Men begint er zelfs Franse manieren op na te houden, door op te roepen tot demonstratie, een monster-optocht met duizend trek- kers naar het regeringscentrum van Den Haag, het sturen van duizenden lege beurzen naar de minister van Landbouw en soort- gelijke praktijken. Intussen loopt het niet zo'n vaart. Het bestuur van de Christelijke Boeren- en Tuindersbond weigerde een actie- comité in te stellen. Wij behan- delen de belangen van onze leden, aldus dit bestuur, en wij doen geen dwaze dingen.

Is de toestand wel zo precair?

De veehouders hebben nog nooit zulke hoge melkprijzen ontvangen — circa 40 cent per kg bij 4% vet, botervet zeggen ze in Canada — en maken uit de jaarlijkse aan- fok van jongvee belangrijke be- dragen. Een boer met een goed veebeslag van 40 melkkoen maakt zeker een bruto-inkomen van 50— 60.000 gulden per jaar. Ik denk dat de Canadese boeren zouden likkebaarden als ze naar verhou- ding die prijzen voor hun produk- tie kregen.

Natuurlijk staat er ook wel een en ander tegenover. De pacht prijs is niet hoog. Zoals voor de eerste wereldoorlog, toen de pachter elke vijf jaar opgejaagd werd meer te betalen, is het sinds de in wer- king treding van de Pachtwet niet meer. Het gebruiksrecht domineert zelfs boven het eigendomsrecht.

De voergranen echter zijn duur, de arbeidskosten hoog, de machines te kostbaar voor dergelijke betrek- kelijk kleine bedrijven. De klacht is vooral: onze zonen kunnen geen boer worden, omdat de investerin- gen te hoog zijn. Daarom wil men belasting-vrijdom voor de reserves. Heel deze ontwikkeling hangt sa- men met de z.g. Europese land- bouwpolitiek van de Europese Eco-

nomische Gemeenschap. Ook hier- mee samen, dat de sociale poli- tiek een gelijkachakeling vraagt van de industrie- en landarbe- der. In loon en in de vaststel- ling van de arbeidsduur. En dan spreekt een hoofdinspecteur-direc- teur voor de arbeidsvoorziening nog van: "het sociale klimaat in de land- en tuinbouw moet aan- zienlijk worden verbeterd, wil er nog niet een veel groter tekort aan werkrachten in de agrarische bedrijfstak ontstaan." Dit nu is nuchter weg lak en larie.

Wat er nu moet gebeuren is een twistappel onder de deskundigen. De heer Sieco Mansholt, vice- president van de E.E.G.-commissie (meer of minder de bestuursraad van de zes landen) wil grote be- drijven, volledig gerationaliseerd.

Voorts, om de hoge overschot- ten aan boter en andere landbouw- produkten tegen te gaan, een kleine vermindering van de gegarandeer- de prijzen. Dr. Vredeling, lid van het Europese parlement en evenals Mansholt socialist, wijst deze gedachte af en meent, dat in het Europa van de zes de produktie geregeld moet worden naar de natuurlijke geschiktheid van de lan- den. Nederland melk en zuivel, Frankrijk granen en wijn, Duits- land vlees, etc.

Maar ondanks vergaderingen in Brussel, die soms 36 uur aan één stuk duren, komt men niet tot een gemeenschappelijk standpunt en draaien de nationale regeringen voor de moeilijkheden op.

En blijven de boeren klagen, wat, zo zei mij eens een Neder- lands predikant in Brazilië, er op wijst, dat het hun nog niet zo slecht gaat. Maar dat betrof Ne- derlandse boeren in Brazilië, zodat onze agrariërs in Canada en Ne- derland zich dat niet behoeven aan te trekken.

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Het Europa van de zes!

Komt er ooit een verenigd Euro- pa? Een politieke eenheid naar het Amerikaanse model, de Ver- enigde Staten van Europa? Een enquête wees uit, dat in de lan- den van de common market daar- voor een meerderheid zich uit- spreekt. Vóór! liepen de percen- tages op van 60 in Italië tot 75 in Luxemburg. In Nederland was 64% er voor, 17% er tegen. Veel lager werd dit getal bij de be- antwoording van de vraag over een supra-regering boven onze ei-

gen regering voor de gezamenlijke politiek op het gebied van buiten- landse zaken, defensie en de eco- nomie. In Nederland 50% voor, 32% tegen, 18% weet het niet.

Het hoogste aantal vóór-stem- mers op deze vraag bevond zich in Duitsland.

Dezelfde vragen werden ook in Engeland gesteld. Daar stond de grote meerderheid afwijzend, zowel ten aanzien van een politieke een- heid (30% voor — 48% tegen) als een boven de nationale gou- vernementen bestaand bewind.

Voor de toetreding van Groot- Britanje tot de E.E.G. sprak zich in Nederland 79% uit (totaal E.E.G.-gemiddelde 64%), maar in Engeland was slechts 19% voor en 63% tegen. Dit laatste is wel in sterke tegenspraak met de poli- tiek van het Kabinet-Wilson en met de houding van de conserva- tieve oppositie, die ook aan toe- treding de voorkeur geeft. Intussen wilde een Schotse dame, lid van de Schotse Nationale Partij, de klok nog verder terug draaien. Zij wenst een onafhankelijk Schotland en zo mogelijk toetreding van En- geland te verhinderen. Aldus haar verhaal voor de Nederlandse tele- visie.

Het advies van het (salon-) com- munistische weekblad "De Groe- ne": "Stem de confessionele par- tijen weg", is door de kiezers, die op 18 maart j.l. de Provinciale Staten moesten aanwijzen, niet opgevolgd. De hoop van de socia- listische oppositie op een sterke terugslag voor de regeringspartij- en, zodat zij op grond daarvan vervroegd verkiezingen voor de Tweede Kamer zou kunnen vragen, ging ook niet in vervulling. De Christelijke partijen liepen, ver- geleken bij de Kamerverkiezing van 1967 wel iets terug, doch de liberalen wonnen, zodat de par- tijen waarop het Kabinet-De Jong steunt een flinke meerderheid be- hield. Zij kregen 53.8% van de stemmen.

Overigens bleek de belangstel- ling van de Nederlandse kiezers voor deze stembus niet groot. Nu de opkomstplicht was vervallen,

zijn bijna 1/3 van de stemgerech- tigten thuis gebleven. Tegenover een opkomst van 94.60% vier jaar geleden, stond nu slechts een per- centage van 68.90%.

Een paar opmerkelijke resulta- ten: een verdere opmars van het liberalisme en het pragmatisme (V.V.D. en Democraten '66), resp. 12.1% en 7.7%; het praktisch weg- vallen van de Boerenpartij en een stuivertje wisselen bij aantallen A.R. en C.H.U. De A.R. wonnen vergeleken bij de Statenverkiezing van 1966 en verloren gezien de Kamerverkiezing van 1967. Bij de Chr. Hist. Unie precies andersom.

De gemeenteraadsverkiezingen volgen in juni en in het voorjaar 1971 vinden de verkiezingen voor de Tweede Kamer plaats. Tot zo- lang zal het Kabinet-De Jong het wel uithouden.

Oppositie-leider Den Uyl had grote moeite zijn teleurstelling voor de t.v. te verbergen, daarbij opnieuw een onhandige poging doende om D'66 te lijmen.

Minister-president De Jong, ook al op het verkiezingspad, grap- jaste over het tweede en derde Kabinet-De Jong. Men mag zeg- gen, de huidige regeringsploeg gaat stug door. Minister Bakker, van vele zijden geprezen, pakt het tegenstelsel fors aan en minister Roolvink wil binnen zes jaar naar een ouderdomsuitkering op het peil van het minimumloon. Aan de onder- nemingen zal worden verboden om de verhogingen van de A.O.W. te korten op de bedrijfspensioenen.

De aanvankelijke verhoging brengt de A.O.W. voor alleenstaan- den op \$4.032, voor gehuwde be- jaarden (65 en ouder) op \$5724. Daar boven op een vakantietoelage van 3%.

Uiteraard gaat voor hen, die in loondienst zijn de premiebetaling daardoor mede omhoog. Het Plan- bureau ziet de economische ont- wikkeling gunstig in, met een stij- ging van het reëel beschikbare loon van 3.2 pct. Intussen gaat de concentratie van bedrijven onbe- lemmerd voort. Unilever, Philips c.s. worden steeds groter.

Cn.

## WIJ LAZEN VOOR U

"HET HOOGSTE WOORD," Verhalen uit de Bijbel, Naverteld door Riet Tigche- laar.

Uitg.: Boekencentrum N.V.

Deze bundel is de eerste van een serie. U vindt er 37 verhalen uit 't Nieuwe Testament in, verteld voor kinderen van de lagere school leef- tijd. Ze geven de periode tussen de aankondiging van Johannes de Dop- per's geboorte en het jaar, dat hij door Herodes gevangen genomen wordt en Jezus de discipelen tot Zich roept om Zijn werk in Israël officieel te beginnen. Bruikbaar materiaal zou je zeggen, zo van begin December tot eind Januari. Maar dit is een beperking, die het niet verdient. Je kunt het ook rus- tig in andere maanden gebruiken.

Een bundel, die ik met plezier gelezen heb! Om de frisse aanpak van de stof en de vlotte pen van Riet Tigchelaar. Zij heeft er slag van om haar personen tot leven te wekken en in al hun menselijkheid dichtbij haar jonge lezers te bren- gen. Voorts: de manier, waarop zij achtergronden invlecht, Israël's oude gebruiken uitlegt, enz., is be- wonderenswaardig. Ik denk in het bijzonder aan het eerste Paasfeest in Jeruzalem voor de 12-jarige Je- zus. Een verhaal, dat er meestal maar bekaaid afkomt en dat zij zo prachtig tegen de jubelende achter- grond van Psalm 122 zet. Het is daarom jammer, dat ik me toch — zo'n beetje als een in het vat ver- zuurde theoloog! — verplicht voel om een critische aantekening bij de inhoud te maken.

Verhaal no. 30 vertelt van Jezus' veertig dagen in de wildernis, waar Hij op een vreeselijke manier on- der druk gezet werd. En nu is het onbevredigende in Riet Tigchelaar's bewerking, dat één van de twee hoofdfiguren in dit verhaal vol- slagen zoek is: de boze, de satan, of hoe je "hem" noemen wilt. Aan- dachtig heb ik het verslag van drie evangelisten nog eens bestudeerd,

in zeven vertalingen, en kon slechts konkluderen, dat de macht der duisternis daar in de woestijn, met het oog waarneembaar of niet, maar in elk geval voor Jezus wer- kelijk en in alle dreiging aanwe- zig was. Om het drama van die geweldige krachtmeting tussen Hem en het verpersoonlijkte kwaad in te krimpen tot een conflict in Jezus' hart, is m.i. onjuist. Het is me een raadsel, waarom de schrijf- ster — die wel engelen sprekend invoert — het nodig vond om aan het bestaan van de boze zwijgend voorbij te gaan. Daar zij de hoop uitsprekt, dat haar bundel een bijdrage mag leveren "tot goede overdracht van het geloof," wil ik erop wijzen, dat kinderen zo'n blij- de overwinning van de Here Jezus pas goed gaan waarderen, als we hun ook van Zijn sterke — en nog steeds verbeterende — tegen- stander vertellen!

Achterin het boek vindt u een aantal suggesties om de verhalen uit te beelden: door het maken van een tafereel, tekening of gedichtje, boetsering, enz. U zult ze misschien niet allemaal gebruiken, maar het is de bedoeling om U op weg en aan eigen ideetjes te helpen. Ver- der vindt u er simpele vragen om met de kinderen tot een gesprek te komen. En hier en daar, onder een verhaal, staat een verwijzing naar een stukje in het Oude Testament, dat u uit het hoofd kunt laten le- ren. Al deze dingetjes maken het tot een waardevol bezit, ook voor lezers van C.C. Ouders en club- leiders, die tweetalig zijn, kunnen er zonder moeite heel wat uitha- len.

U ziet: meer dan een voorlees- boek is "Het hoogste woord" een hulp bij het vertellen. Voor een aantrekkelijke uitgave is gezorgd. De illustraties van Jennie Dalen- oord in groen, bruin en zwart, zijn op zichzelf al in staat om een kind aan het tekenen of bouwen te zet- ten. Hartelijk aanbevelen!

Tini V.A.

— KOOPT BIJ ONZE ADVERTEERDERS —

## Uitgave Speciale Canada Bevrijdingssluitzegel

De Vereniging Nederland-Can- ada (Netherlands-Canada Council), een vereniging ter bevordering van de culturele betrekkingen tussen Nederland en Canada, heeft over- wogen op welke wijze van Neder- land uit op passende wijze aan- dacht zou kunnen worden geschon- ken aan het aandeel dat de Can- adese militairen 25 jaar geleden in de bevrijding van Nederland hebben gehad.

Op deze wijze is het plan ont- staan om een speciale sluitzegel te doen verschijnen, die de bevrijding van Nederland door de Canadese legers symboliseert. Dit plan is besproken met N.V. Joh. Enschede & Zonen te Haarlem, welk bedrijf zich onmiddellijk bereid verklaarde alle noodzakelijke medewerking te verlenen op kostprijs-basis. De be- kende kunstenaar S. L. Hartz heeft een ontwerp voor een 4-kleuren sluitzegel gemaakt. Inmiddels zijn 1 miljoen van deze sluitzegels be- steld. De verkoopprijs zal /0,10 per stuk bedragen; de zegels zijn ver- krijgbaar in vellen van 25 stuks.

Begin april a.s. zullen de zegels gereed zijn. Na de introductie zul- len belangstellenden de zegels bij ons kantoor (Prinses Beatrixlaan 7, 's-Gravenhage) kunnen bestellen. Daarnaast zullen de zegels ook via de leden van de Vereniging Ne- derland-Canada en van de Neder- landse emigrantenorganisaties hier te lande kunnen worden verkocht. Verder wordt er samengewerkt met het Nederlandse Oorlogsgraven Comité en de Stichting Nederlandse Oorlogsgraven.

Voorts zijn wij in contact met de Nederlandsche Bankiers Vereeni- ging, die zal nagaan of de sluit- zegels ook in de kantoren van de banken kunnen worden verkocht. Het batig saldo van de sluitze- gelactie zal ter beschikking worden gesteld van het Nederlandse Oor- logsgraven Comité, als bijdrage in de kosten van overkomst naar Ne- derland van familieleden van hier te lande gesneuvelde Canadese mi- litairen.

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Het toerustingscentrum zal vooral gericht zijn op kerkleden, die werkzaam zijn in "frontposi- ties" op het ontmoetingsveld tus- sen kerk en wereld. Te denken is aan ambtsdragers, evangelisatie- arbeiders, werkers in industrie, politiek, wetenschap enz. Het cen- trum is voor hen een soort leer- huis, waar zij geholpen worden in onze tijd van grote sociale en cul- turele veranderingen als christen te functioneren.

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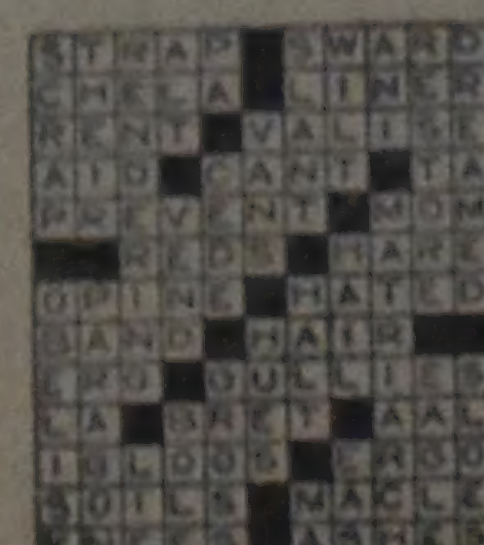
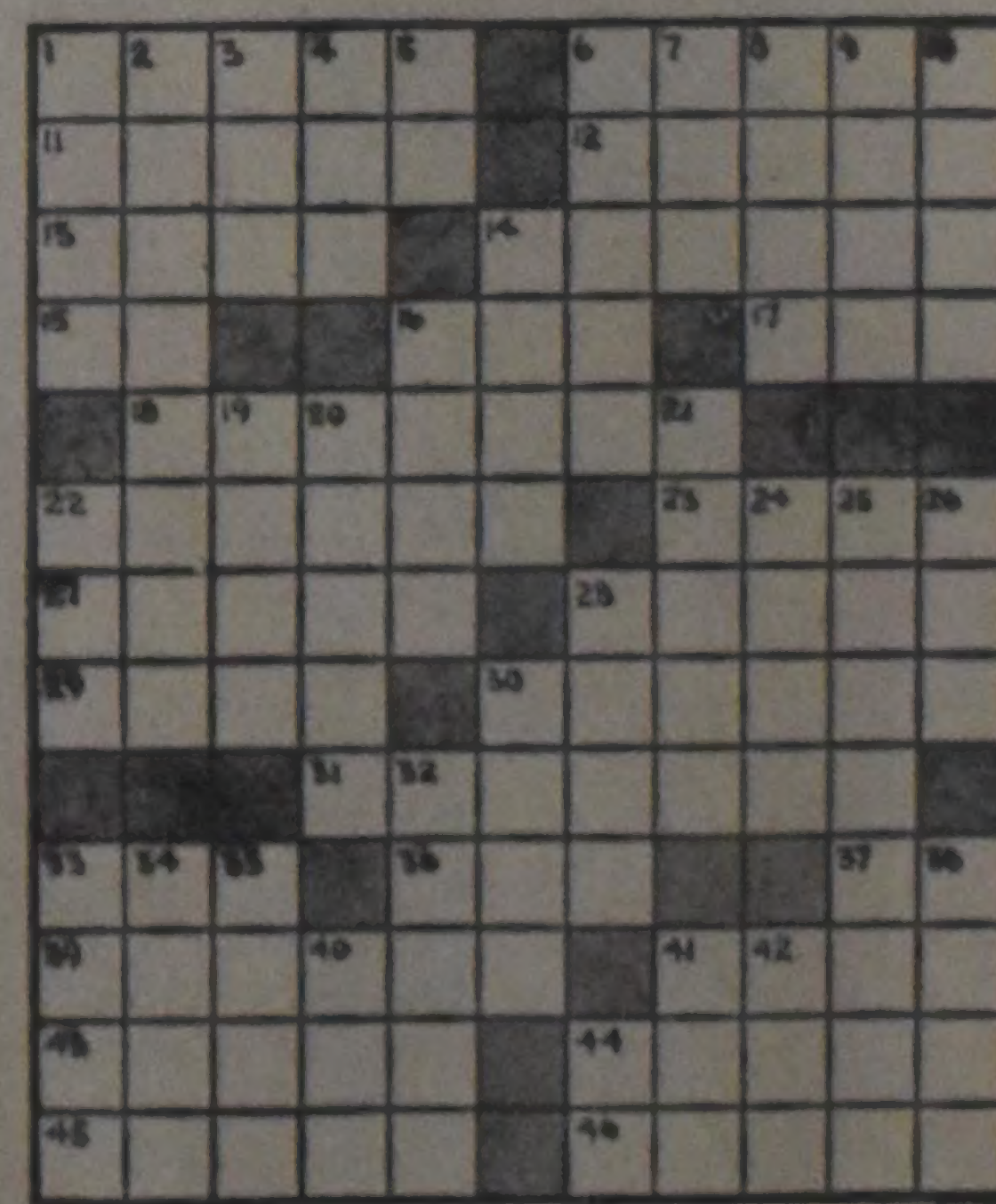
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## CROSSWORD PUZZLE

- |  |   |
|--|---|
| <p><b>ACROSS</b></p> <p>1. Maude —</p> <p>4. Light rowboat</p> <p>11. "The Yellow Rose of —"</p> <p>12. Italian river</p> <p>13. Hoosen</p> <p>14. Division of flightless birds</p> <p>15. Master of Ceremonies (abbr.)</p> <p>16. Head covering</p> <p>17. Observe</p> <p>18. Trans- ports again</p> <p>22. Slanted</p> <p>23. South African Dutch</p> <p>27. —</p> <p>28. Theater</p> <p>29. Analyze gram- matic- ally</p> <p>30. Judge</p> <p>31. Color</p> <p>32. Decay</p> <p>33. Writing fluid</p> <p>37. Musical note</p> <p>38. Shuns</p> <p>41. Blind</p> <p>43. Grayish-blue</p> <p>44. External</p> <p>45. Streetcars</p> <p>46. Shabby</p> | <p><b>DOWN</b></p> <p>1. —</p> <p>2. smasher</p> <p>3. Recount</p> <p>5. Hawing tool</p> <p>6. — West, actress</p> <p>8. Ocean liner (abbr.)</p> <p>9. Postage</p> <p>7. Set of parts</p> <p>8. Nile bird</p> <p>9. Festival</p> <p>10. Liberate</p> <p>14. Incursion</p> <p>15. People in general</p> <p>19. German river</p> <p>20. Goblet sup- ports</p> <p>21. Begin</p> <p>22. Child</p> <p>24. Ex- ternal seed coat- ing</p> <p>25. De- clared</p> <p>26. — J. Cobb</p> <p>28. Prink</p> <p>30. Preserves</p> <p>32. Flaherman's concern (pl.)</p> <p>33. Engrossed</p> <p>34. — the hill</p> <p>35. Hebrew precept</p> <p>38. Ghostly</p> <p>40. Doctrine</p> <p>41. Owing</p> <p>42. Devoured</p> <p>44. Bone (anat.)</p> |
|--|---|



**SOLUTION  
to previous  
Crossword Puzzle**



## LEZERS SCHRIJVEN

### Onze Lieve Heer

"Onze Lieve Heer, Ons Lieve Heertje, De Lieve Heer" allemaal benamingen waarmee wij dan de Here Jezus bedoelen. Zonder blikken en blozen doen wij dat zonder er bij stil te staan hoe wij Hem hierdoor beledigen. Zo is het de eeuwen doorgegaan. Zodoende hebben wij Hem verloren en er een surrogaat voor terug gekregen onder de naam "ons lieve Heer." Zo is Hij door de eeuwen heen tot een soort Sinterklaas verheven omdat wij Hem niet Hem gelaten hebben, doch Hem tot ons eigen klein menselijk vlak neergehaald hebben en daardoor van Zijn ware grootheid niets hebben overgelaten en zo van Hem een verwrongen beeld hebben overgehouden, nl. ons lieve Heer, waar wij alle kanten mee uit kunnen zonder ons verder druk te maken. Wij verwrongen zijn beeld nog veel meer door er "noch gedaante, noch heerlijkheid aan toe te voegen en wij hadden een pracht van een lieve Heer. Wij waren nu om zo te zeggen met Hem klaar gekomen. Dit maakte voor ons het leven gemakkelijker en ook gezelliger want elke afstand tussen Hem en ons was nu weggevaagd. En daar handelen wij dan ook naar. Nu werd Hij de lieve Heer voor de zondag. Hij vergeeft dan alles, hoe schreef het ook door de week met ons gegaan is. Trouwens wij weten al vooruit dat het zondags er met ons al weer goed voorstaat, want wij hebben de vergeving alweer in onze zak. Onze lieve Heer staat om zo te zeggen al op ons te wachten. Zo zagen de middeleeuwse schilders Hem dan ook. Hun beeld van Hem, zoals Hij door hen verbeeld is als een wat droevige en lijdende figuur zonder enig genoegen. Zijnerzijds, steeds vergevend en nooit toornig wordende, alles maar slikkende ja dat moest ook wel uitlopen op het begrip van "lieve Heer." Voltaire, de grote franse filosoof, zei dan ook ietwat spottend van Hem: "C'est son mé-

tier de pardonner" — It's His job to forgive.

De week echter is aan ons, dan missen wij Hem liever, stel je voor om met Hem je business te bespreken, vergeet het, want dat is er niet bij, dan misbruiken wij liever Zijn naam zoals: Jezus, zo heb ik het niet bedoeld; of Jezus wat is het hier toch mooi; Jezus nog aan toe, waar moet dit alles toch naar toe, enz. Ja zo doen wij het door de week en wij trekken er ons geen draad van aan dat er staat: Gij zult Mijn naam niet ijdel gebruiken.

Gelukkig is de zondag weer in aantocht, dan zijn we een heel stuk eerbiediger en beleefder. Zo moesten wij het in de week ook doen dat was veel gezonder voor ons.

Maar Wie is Hij nu wel, Die wij onze lieve Heer noemen?

Hij is, de honderd procent ware mens, de honderd procent ware God, de honderd procent uitverkiezende God, de Alpha en Omega, Hij die ons zal oordelen in de oordeelsdag, maar ook onze Heiland. Indien wij deze namen goed in ons hart opnemen dan zien wij meteen dat tegen deze machtige namen onze eigengemaakte lieve Heer te pletter slaat ja, er niets van overblijft en dan zien wij ook duidelijk op een wat voor goedkope manier wij met Hem zijn omgegaan toen wij Hem nog lieve Heer noemden.

Nu hebben wij geen lieve Heer meer en dat is ons geluk, want nu hebben wij veel meer terug gekregen en wel de echte Heer, nl. de Here Jezus Christus.

De Verhevene, de Heilige, de ware God, en Die kunnen wij alleen naderen met de grootste eerbied. Dan begrijpen wij eerst wat "Gij zult Mijn naam niet ijdel gebruiken," betekent. Dan hebben wij het begrepen.

opmerker

(Naam en adres van inzender zijn aan de redactie bekend.)

### Provincial Government Opposes Trucking on Sunday

Transport Minister Irwin Haskett announced today that the Ontario Government is opposing the requests of two transport companies to operate trucks on Sundays.

He said the Province has filed interventions with the Canadian Transport Commission opposing the applications of Smith Transport Limited and Norman's Transport Limited for exemptions from the prohibition of Sunday trucking contained in the Lord's Day Act.

Under a recent amendment to the Lord's Day Act a trucker is permitted to apply to the Canadian Transport Commission for such exemption.

Mr. Haskett said the Province's opposition "to opening the door to Sunday trucking" is for five reasons:

One, there has been no demonstrated need for the expanded service.

Two, if these two trucking companies were granted such authority it is only reasonable that all public commercial and private commercial truckers be granted a similar exemption "in order to avoid discrimination and monopolistic advantage."

Three, increased Sunday traffic volumes on Provincial highways "would grossly overtax the existing facilities and create an additional Sunday delay which would displace up to 250,000 people for up to four hours."

Four, this over-taxing of the highways would not only impair optimum use of recreational fa-

cilities in the Province "but would adversely affect the tourist industry in Ontario".

Five, the Ontario Law Reform Commission is holding hearings in the Province on Sunday Observance and any decision with respect to Sunday trucking prior to the Commission Report would be premature.

### FOR THE FARMERS

#### NEVER ON SUNDAYS

Fredericton, N.B., March 13, 1970 — Researchers in England have tried skipping Sunday feeding for calves and found that the calves not only gained just as much weight by going hungry on the Sabbath, but also ate less feed.

Dr. A. D. L. Gorrill, an animal nutrition expert at the Canada Agriculture Research Station here, says the English researchers report that the calves skipping Sunday feeding of milk replacer ate a total of 19 pounds of milk replacer diet from the time they were two weeks old until they were weaned. Calves fed milk replacer every day of the week ate an average of 25 pounds. Calf starter was fed at all times.

"Skipping the Sunday feeding of milk replacer to calves should be especially attractive to large calf rearing units," says Dr. Gorrill.

For his own part, Dr. Gorrill recently completed experiments demonstrating that calves can be fed milk replacer once — rather than twice — a day without incurring any bad side effects.



### From the Mailbox

#### The Creeds and the School

Dear Mr. Editor,

The articles of Rev. Van Dooren re schools and creeds distressed me. It makes me sad to see so much misunderstanding yet on such a basic issue. I am not going to try to convince Rev. Van Dooren with argumentation, for I don't think argumentation helps here. It is a matter of insight and stance, not logical reasoning. However, I wish to comment on what I consider to be a couple of false and unwarranted statements in his articles.

Mr. Van Dooren writes: "As soon as they enter the territory of the school, they better forget their allegiance to the 'churchly' creeds . . ." I don't know of anyone who says this, and it is a misrepresentation of the position of those with whom Mr. Van Dooren disagrees. What the latter do say is that the creeds of the church remain binding at all times, since they remain members of the church also in their educational endeavors. But they wish to spell out concretely that same faith as it now applies to the particular field of education. They want an educational creed (guidelines, principles) which spells out what the Word of God has to say, not about the church in this instance, but about the school; not what it has to say about the sacraments and church discipline, but what it

has to say about the child and the direction, away from the Reformed Faith and towards an ecumenical development, let's say that this was some sort of 'prophecy'. Future will tell that we were right.

In the end of his letter the Rev. Tuininga reveals how right I was in what I wrote. Indeed, I, and many with me also in the Christian Reformed Church (as I was told by letters and word of mouth) want to be 'consistent' with respect to the Reformed Faith, confessed in the Three Forms of Unity. I think, consistency here is not only a merit but a must. According to my colleague, this must lead to (Canadian) Reformed Schools etc. In the mind of Rev. Tuininga this means making everything in life 'ecclesiastical'. It is clear that he identifies Church with Creeds. For him the dilemma, then, is: be not consistent with your Reformed Creeds, you render christian activity impossible. If that were so and your consistency re: the Reformed Creeds things you in isolation, — well, that's too bad for those who reject them. One can, however, not blame the Reformed Creeds for this development. They are, for once, 'ecumenical' in the true sense of this misused word.

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phy" More important, it is men such as Mekkes, Popma, Van Riesen, Zuidema, etc. who are holding the Reformed line over against departures therefrom by Kuitert, c.s. The Rev. Deenink of Australia, who visited the Netherlands some time ago, wrote in Trowel and Sword: "In this connection I found only the school of Calvinist philosophy around the Free University philosophers Dooyeweerd and Vollenhoven still refreshingly independent and fearlessly critical of the trends of the time, and yet distinctly modern."

In conclusion, Mr. Van Dooren's position, held to consistently, would mean there would have to be a Canadian Reformed School (a present reality in some places), a Canadian Reformed Labor Union, etc., because everything has to be under the aegis of the church. That is good Roman Catholic thinking, but definitely not Reformed. It is the matter of sphere-sovereignty and the relation of church and kingdom that lie at the root of the differences between Rev. Van Dooren and those with whom he takes issue.

(Rev.) J. Tuininga.

#### REPLY:

Thank you, Mr. Editor, for the opportunity to write a Post Scriptum to Rev. Tuininga's letter. Though, one wonders whether there is much sense in doing so when one reads: the man vD is not helped with argumentation. Nor does 'logical reasoning' help either.

For the benefit of the readers I want to recall that I repeatedly stressed I am not writing against persons when I wrote, "when you enter the school, better forget your allegiance to the 'Church Creeds'". I did and do not doubt that many who go along with the philosophical theory under discussion, cannot and will not shake off their Reformed Creeds. I only took and take exception to the theory that these Creeds are only meant for the territory of the church structure of the church. I do I really have proofs for this assertion?

So the direction, away from the Reformed Faith and towards an ecumenical development, let's say that this was some sort of 'prophecy'. Future will tell that we were right.

In the end of his letter the Rev. Tuininga reveals how right I was in what I wrote. Indeed, I, and many with me also in the Christian Reformed Church (as I was told by letters and word of mouth) want to be 'consistent' with respect to the Reformed Faith, confessed in the Three Forms of Unity. I think, consistency here is not only a merit but a must. According to my colleague, this must lead to (Canadian) Reformed Schools etc. In the mind of Rev. Tuininga this means making everything in life 'ecclesiastical'. It is clear that he identifies Church with Creeds. For him the dilemma, then, is: be not consistent with your Reformed Creeds, you render christian activity impossible. If that were so and your consistency re: the Reformed Creeds things you in isolation, — well, that's too bad for those who reject them. One can, however, not blame the Reformed Creeds for this development. They are, for once, 'ecumenical' in the true sense of this misused word.

G. VanDooren.

ELTSENIEN SIL NEI DE

## Fryske Joune

yn BOWMANVILLE op 18 April

IEN DE KNOX KRISTLIKE SKOALLE.

KOMME JIMME EK?

DE COMMISJE.



**WAVE POWER.** That's what is going to get this boat, the Gausefin, across the Atlantic, says inventor Joseph Gause. Rather than use sails or a motor, he says that the up-and-down action of waves against fins at side of keel will

propel the craft forward at five knots. The Bronte, Ont. man got the idea while watching a Walt Disney movie about a whale. Waves have already propelled the revolutionary boat across Lake Ontario several times.

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# Can a church go bankrupt?

by REV. L. MULDER

A few months ago it was reported in the POST, a weekly advertising flyer distributed in the Burlington area, that a United church was in danger of going into receivership. The board of trustees was desperately attempting to sell some choice lots, on either side of the main drive way, in order to raise the mortgage payments for the next few months. If that scheme failed, the mortgage would be foreclosed. Whatever the cause of the disaster, it provides food for thought. I have been told over and over again not to worry about church finances, because who has ever seen a church go bankrupt? Blessed assurance, but now a rude awakening . . .

We are living in times in which the government is advising people to hold the line, because the back of inflation has to be broken. We have been living in high style, with deficit financing to pave the way, but now the inevitable bill is presented; in short, we have lived beyond our means and have heavily mortgaged the future. Pay now, fly later . . .

Amazingly, when it comes to financing the Kingdom, other rules seem to apply. We may not be able to see how we can afford certain expansions of the Kingdom at this moment, but let that not alarm anyone: we can do things in faith. It should be clear that this is a new usage and assurance; it is a sure knowledge and a firm confidence. The faith referred to earlier is closer to speculation, it is a catch-all term for uncertainties, it refers to that area of Kingdom finance which is in grave doubt, it means deficit. It can easily be shown that our Kingdom financing is a chaotic mess, largely because there is no coordination. Church budgets are adopted with great flourish, as everyone knows, but they never get paid. The yearly statements of the classical treasurer leave no doubt about that. Belatedly we begin to wonder about the quota system and set up a royal commission for quota equalization schemes. The horse has disappeared, but we still want to lock the barn; it looks neater that way.

All sorts of Christian organizations are intent upon getting a slice of the financial Kingdom pie, but it is the same pie which gets carved up in smaller pieces all the time.

To be sure, the pie could be increased in size by Kingdom members adding more ingredients in the mixing bowl, but there is no immediate assurance that such will come to pass. Just make the rounds among the non-payers in the church and you will know the magnitude of that problem. It's sad, but it's a fact. The United church in Burlington found out what happens if a budget is based upon potential contributors and potential growth: it went bankrupt "in faith".

This, of course, only serves as an illustration. No one would argue that there is exact similarity in the case of this local United

church and the Christian program in our churches. The question is only: can Christian enterprises go bankrupt, yes or no. We should at least admit the possibility and set up safeguards to prevent such a disaster.

This author is well aware that entering into this sensitive area is like grabbing a couple of tigers by the tail. Each Christian organization is deeply convinced of its raison d'être. If a new organization is born, Parkinson's law goes into effect immediately: staff and cost increase with the opportunity given. (Bureaucracy cannot be beaten, you can only join it.) While no responsible Christian will question the reasons for being of any organization in the Kingdom, the time has come to scrutinize our financial resources. We simply have no unlimited resources, but we act as if this were the case. There is no coordination of financial planning between the several Kingdom activities, but we never worry about it. There is no possibility of bankruptcy within the Kingdom, so we seem to think.

Without prejudice, let us consider a few items. At the last meeting of classis Hamilton the classical quotas were increased with \$3.— per family; the deacons are active and are raising money for Biafra and the Home for the Aged. The Canadian Council of Churches meets in April and has its own quota. (For Canadian churches only). Two high schools will soon be upon the scene within the boundaries of one classis (Hamilton), one of them with a staggering debt and planning a major drive. The A.A.C.S. is expanding and is in need of money (drive). Local schools are not as tax exempt as we had hoped; reassessments have been mailed out. Salem is piling money into its bank account, but alongside of it we have local Christian counselling services, not financed from the Salem account, but an extra expense. Calvinettes will publish their own paper in the fall, instead of being a part of the Young Calvinist; \$3.— please. Calvinist-Contact needs more subscribers or more money in order to survive as a Christian weekly. There are more causes begging for money either by mail or via the doorbell, but the time would fail me.

If you now consider that finan-

ces are not something static, but subject to prevailing moods and winds (witness a nervous stock-market) then we might well become careful indeed. The spiritual stockmarket is not in the best of condition amongst us. We have deep currents of disagreement, (though somewhat under cover) in both church and school movement. The reformed community is not nearly as homogenous as it might seem to be on the surface. Anyone who is not a stranger in Jerusalem must agree with that. Such a situation does not have to be instantly explosive, but it certainly does not provide for a good climate in the field of stewardship.

As we struggle with all these problems, we sometimes come up with what seems to be a fair solution. It sounds like this: Let the younger generation pay for some of that debt; it is not healthy to hand all our institutions over to them free of debt. I am sure the younger generation will thank you for the concern but they will argue that they are quite capable to contract their own debt while implementing their own plans in their time. Is it fair to simply tie them down financially to what we believe to be vital for our times and needs, while the needs of their day may call for a different approach? May we mortgage their future by spending more than we can afford ourselves? Sure, we all have the best of intentions, our motivations are all Kingdom centered, but the question lingers: can a church go bankrupt on the installment plan?

Having opened this Pandora box

## The Walkathon for operation "thank you, Canada"

From previous announcements it is known that the Dutch Canadian Committee proposes to all local committees to organize a Walkathon for children (and adults) of Dutch descent.

Symbolically, they will act out the terrifying "hunger-trips" of their parents or grandparents during the dark days of World War II by having to walk to a nearby farm to collect a few scraps of food.

On Saturday, April 25, 1970, this Walkathon will be held and we expect that this will happen in every major town and city.

The hike should be 10-15 miles depending on the local circumstances.

Those participating will carry a reprinted copy of the so-called "stamkaart" used during the war to obtain the foodcards while food was rationed. Copies of the stamkaart are available from the office of the Dutch Canadian Committee, % Mrs. W. Braaksmas, P.O. Box 250, Thornhill, Ontario.

One side of the "stamkaart" will show a poem explaining the significance of this time of hunger; the other side, the names of sponsors and the amount per mile they are willing to pay.

These "stamkaarts" are available for a nominal amount of 25¢ each, and it is hoped that they will be purchased by the parents.

The "stamkaart" will be officially stamped at the start by the representative of the local com-

mittee; stamped again by the farmer or the people where the carrot or potato is received and again at the finish by the local representative.

That may sound good, but it is not true: it is the PRICE FOR NOT PAYING for it and that is costly. That way lies bankruptcy.

In my estimation the time has come for coordination. Let us have a regional representative body, made up of church officials and boardmembers of the several Christian societies to determine the actual cost of our enterprises. Let us also establish how many actual servers we can count on in these several Kingdom sectors. Finally, let us then have the nerve to state how much is expected from every Reformed family every week, together with a declaration whether or not this is reasonable.

There used to be a time when the figure of 10% of income was pressed upon people. We hear it no more, because that station is behind us long ago. Where are we now? Is the field wide open for everyone to press Kingdom projects regardless of other commitments made by other Christians? No one, I am sure, would perform that financial stunt in his own business set-up. Do you nevertheless believe that this is feasible in the Kingdom of Christ? Do you honestly believe a church cannot go bankrupt? Let us stop fooling ourselves and use our God-given faith with respect to Christian stewardship.

If not, you will soon be selling lots on both sides of the driveway and in the parking lot.

## SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

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New phone number clinic: 416-742-1624

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## A Christian Approach to Curriculum

Dear Editor:

As Directors of the Colloquium on a Christian Approach to Curriculum held in January at Calvin College, we take fraternal but vigorous exception to the spirit and to some of the "facts" presented in Mr. Hielema's report on the Colloquium in the Calvinist-Contact of February 12, 1970.

The spirit of Hielema's report was, we judge, political rather than informational and educational. His language subtly changed a discussion-encounter, marked by open, sincere, and productive dialogue, into a sort of contest, a contest marked by score-keeping and aimed directly at finding winners and losers.

The political nature of the report was especially evident, for example, when Hielema, on the basis of highly dubious "facts" (see below), came to the sweeping conclusion that the National Union of Christian Schools a) has been wrong or derelict in the past, and b) now has no alternative but to change its ways.

Our impression was that neither Dr. Zylstra nor Dr. De Graaff (the two men he declares the winners) claimed to have such final answers that the kind of action needed was clear to all; rather that both men were open to, and intended to remain open to, more dialogue on the matters they raised, especially in the really difficult areas of educational decision-making; that the presentations of both men were neither political nor dogmatic; and that both men would be among the first to recognize a) that some of the new approaches they presented were not, on the face of them, all that clearly the only Christian approaches possible, and b) that the really difficult problems of translating their theoretical construct into learning goals, curriculum patterns, and into pedagogically-sound methodology were only touched on. It is our impression that the winners in a Christian philosophy of education will be a whole community working together on good Christian theory tested and validated in educational decision-making that all along the line has its face toward both the objective claims of a disciplining curriculum and the subjective needs of a living child. It is for progress toward that goal of educational practice that the Colloquium was held and that continuing dialogue is necessary; and it is such progress that Mr. Hielema's kind of reporting would tragically short-circuit.

To say these things is not to say that Dr. De Graaff and Dr. Zylstra did not present fine papers, or did not enter fully into the real spirit of the Colloquium. On the contrary. That spirit was one of discussion, of mutual criticism, of mutual support. Mr. Hielema's report ignored that spirit; in fact, as noted, it would tend to close the door on such future giving and receiving, on such continuing growth together. The attitude of Zylstra and De Graaff, we believe, leaves that door open. If we are distressed by Hielema's score-keeping and his announcement of winners and losers, it may be that they are even more so.

A word about the facts Mr. Hielema presents. First, he correctly reports that Rev. Walhout was in basic agreement with much of Dr. De Graaff's criticism of

some kinds of Bible teaching in the schools. He could, we think, have said that most of the people in the auditorium agreed on that score. The problems begin when we try to improve Bible teaching. Hielema was right too when he said Walhout agreed with and appreciated many of De Graaff's insights into what the Bible is and how it should function in the total program of a school, and how it should function generally in Bible subjects.

But this was agreement on broad principles. Important as they are from a theological and general religious perspective, Walhout surely still awaits, as we all have awaited for decades, a translation of good principles into pedagogically and religiously sound curriculum aims and curriculum units. The few points of practical difference that surfaced in discussions of the papers, including also Mrs. Haan's, showed that either there were few differences on this practical level, or that applications of different theoretical positions have not at all been adequately developed. The latter is probably the case.

That we still need the translation of principles into educational practices after January, 1970, Dr. De Graaff will, we believe, be the first to admit. Whether his principles test out curricularly and pedagogically we will need to find out. As he continues his important work in this regard we will need to have lots of dialogue — which, we trust, he will welcome, and which Mr. Hielema's gamesmanship ought not to be permitted to block.

The other "fact" Mr. Hielema exuberantly features is altogether misleading. He says that after the first day when the speakers (all of them, presumably) "had clearly demonstrated the superficiality of much of their Christian thinking," things changed. He says that "a turning point came when Dr. Howard Rienstra . . . in response to Dr. Zylstra's paper . . . discarded his prepared reply and spontaneously endorsed by and large Dr. Zylstra's approach."

It is true enough, of course, that Rienstra did not read his prepared paper, and also that he agreed with much of Zylstra's paper. We are sure everyone did. Zylstra is an erudit and articulate person, as well as a thoughtful Christian scholar. But to give the impression that Rienstra (or many others) were converted to what for Zylstra is the crucially important "modalities" link between God's Word and curriculum is to give a grossly wrong impression.

One of Rienstra's stated reasons for breaking away from his written paper was to work from Zylstra's material on the blackboard and to raise and emphasize important questions about both the meaning and the need of the "modalities" as links between the Word and curriculum. In the course of that discussion he naturally agreed with many fine perceptions in Zylstra's paper, but also directly challenged one of Zylstra's central theses.

Like Dr. De Graaff, Dr. Zylstra took the disagreement in both the Christian and scholarly style appropriate to a Christian Colloquium, and showed himself ready and willing (and very able) to continue the discussion in the future. Once again, it should be clear that both the spirit and the factual reporting of Mr. Hielema would tend to thwart such discussion in mid-course. If discussion among us is cut off in that way, then political but not educational (or Christian) ends will be served. We believe that neither Mr. Hielema nor your readers really want this, and that needs of Christian education and of God's kingdom cannot permit this.

We trust, Mr. Editor, that we have been both vigorous and fraternal in these comments, and that you will present this letters for the consideration of your readers.

Yours for more dialogue,

N. H. Beversluis.  
D. Oppewal.

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...heeft was. Het geheel doet  
meer denken aan een volge-  
stopte grabbelton dan aan een  
stroomversnelling. En dat terwijl  
juist voor deze periode een lezer  
gemakkelijk kan terugvallen op  
zijn eigen kennis, waar het de  
achtergrond betreft.

"Uitzicht op Morgen" is een  
warm en bij tijden diep-menselijk  
werk, waarvoor we Mevr. de Moor  
wel dankbaar mogen zijn. Haar  
familie-geschiedenis illustreert de  
waarheid: dat het evangelie van  
Jezus Christus gloednieuw is, voor  
elke generatie. Het Kruis zal stra-  
lend blijven staan, waar vooroor-  
delen en lege tradities en zondige  
kerkmuren tegen de vlakke gaan.  
Het uitzicht van onze kinderen is  
hetzelfde als dat van grootvader  
Boote, toen hij stierf in 1904: het  
nieuwe Jeruzalem. Reeds nu zien  
we het dichterbij komen, overal,  
waar de liefde tot God en de broe-  
der in Christus het wint van an-  
dere motieven. Laat ons hier in  
Canada niet verzuimen om zo'n  
inspirerend uitzicht door te geven  
aan ons nageslacht, met of zonder  
lange haren!

Tenslotte: voor de keurige uit-  
gave van het boek heb ik slechts  
lof. Kok heeft het gestoken in een  
groenlinnen band met gouden op-  
druk en een omslag, die een lust  
voor het vrouwelijk oog is. Dit  
maakt het, samen met de inhoud,  
tot een waardevol geschenk. Ik  
kan niet garanderen, dat de ont-  
vanger bij elk hoofdstuk instem-  
mend zal knikken — eerder het  
tegendeel — maar wel, dat het  
hem tot nadenken zal stemmen.  
Misschien zelfs aanzet tot gebed.  
Voor God's volk onderweg. Rond  
de wereld.

Tini Van Ameyde.

Geef Uw

### ADRESVERANDERING

steeds tijdig op

aan de

Administratie van

### CALVINIST-CONTACT

Vergeet vooral niet uw  
oud adres te vermelden!

## Rietsuiker-Actie en de Twee-Procent in Synode

Met 36 tegen 22 stemmen heeft  
de gereformeerde synode in Ne-  
derland een voorstel afgewezen om  
een appél op de kerken te doen  
tot medewerking aan de rietsuiker-  
actie. Wel werd aangenomen, met  
36 tegen 22 stemmen, om de X-Y  
actie aan te bevelen. Deze actie  
wil, dat particulieren bijpassen,  
zolang de overheid nog geen 2  
procent van het nationale inkomen  
voor ontwikkelingshulp besteedt.  
Daarentegen verwierp men met 38  
tegen 18 stemmen een voorstel om  
de politieke partijen op te wekken  
in hun actieprogramma's de eis  
tot 2 procent op te nemen.

Voornaamste reden voor deze be-  
sluiten was, dat de synode in een  
vorige zitting reeds een pakket  
voorstellen over de noodzaak tot  
meer inspanning voor ontwikke-  
lingshulp heeft aangenomen. Het  
standpunt van de synode is daarin  
duidelijk geformuleerd, zowel ten  
aanzien van de directe hulpver-  
lening in de arme landen, als  
t.a.v. de noodzakelijke mentali-  
teitsverandering en politieke ver-  
antwoordelijkheid in eigen land.



Er zit zulk een gezonde en  
gestadige groeikracht  
in LIGA omdat het  
alle edele bouwstoffen  
bevat die Baby behoeft

# LIGA

Krachtige Kost voor het Kind!

tentie wel gele-  
4 gulden. Re-  
honderdveertig,  
honderdveertig.

vlees  
ij komt uit Am-  
manufacturen-  
mhuis, gaat die

, dat is wel de  
om tien uur te  
een uur of één,  
anderen kunnen

vrouw en ik  
Lijkt mij fan-  
astisch, zo bij donker door de bossen."

Een dame van een jaar of zestig komt bij  
Siebe informeren, waar ze kans heeft reeën  
te zien. Zij groeide op bij de boeken van  
Thijssen, van Rinke Tolman en van De Stop-  
elaar. Op haar kamers in Rotterdam be-  
keerde zij de schoonheid van de natuur aan  
de boeken. Nu haar man gestorven is, waar  
ze vaak mee op uit trok, is ze hier alleen  
geergestreken.

Siebe licht haar in. "Dan moet u zo tegen  
de avond als het donker wordt dicht bij de  
oswal gaan zitten. Daar komen vaak ree-  
n op het grasveld grazen. Maar vast be-  
oven, dat ze komen, kan ik natuurlijk niet."

"Nee, natuurlijk niet, mijnheer Blomhuis.  
Dat verlang ik ook niet van u. Ik zal van-  
vond eens een kansje wagen, want die nacht-  
vandeling wordt mij te vermoeiend."

Siebe kijkt haar na. Hij hoopt dat ze ge-  
uk heeft. Die stadsmensen met hun reeën.  
De boeren hier laten andere klanken horen,  
ls ze het over reeën hebben.

Lies kijkt met grote ogen naar haar broer.  
s dat Siebe?

Ze drinken thee en limonade, en Riekje wil  
r beslist brood bij geven. Maar dan moeten  
e ook opstappen. Ze hebben nog veertig kilo-  
neter voor de boeg.

De laatste loodjes wegen toch wel een beet-  
e zwaar. Maar ze houden de moed erin en  
ijden om een uur of negen het terrein van  
et vakantieoord op.

Ze worden ontvangen door een jonge man  
n een lichtgrijs pak, die zich voorstelt als  
e leider van dit ontspanningsoord.

In de grote ontvangstzaal met veel meisjes  
n jongens worden ze door de jonge man even  
orgesteld. En dan kunnen ze zich wat op-  
nappen en nog wat eten. Daar is op gere-  
end.

Lies heeft om zich heen gelezen. Klaas  
heeft haar geschreven dat hij hier ook zou  
zijn. Maar dat is een teleurstelling. Zou Klaas  
haar wat kletsen?

Later op de avond doen ze nog even een  
spelletje op het grote terrein. Maar Lies doet  
wat afwezig mee. Klaas is er niet . . .

Nettie en Siets staan al druk met jongens  
te redeneren, maar Lies zegt niet zo veel.

"Ben je moe, Lies?" vraagt Siets.

"Ja, wel een beetje."

"Nou, ik voel mijn benen ook wel."

In de ontvangstzaal houdt de leider dag-  
sluiting. Hij leest iets voor uit de bijbel en  
dankt met hen voor de mooie dag. Het is  
Lies zeer vertrouwd, en doet haar aan thuis  
denken.

Dagtochten naar mooie punten. Wedstrij-  
den in hardlopen en speerwerpen. Een beetje  
onschuldig geflirt tussen jongens en meisjes  
die een week samen uit zijn. De dagen vliegen  
om. 's Woensdags zijn ze gekomen en nu  
is het al weer zaterdag.

"Ik ben weg van die jongen uit Zeeland,"  
zegt Siets 's avonds op de kamer, "maar  
meen je dat hij ook maar enige notitie van  
mij neemt? Nou, dan niet . . . wat een mis-  
punt."

Om Nettie draaide aldoor een jongen uit  
Utrecht. "Och, wel een vlotte vent," zegt  
ze, "maar toch mijn type niet. Hij wil al-  
door alles uitleggen."

Lies houdt zich niet veel met jongens op.  
Nu Klaas er niet is, is het net of de fleur  
er niet in wil komen. Hij heeft toch geschre-  
ven: Als ik enigszins kan, kom ik daar bij  
je. Dat kan mooi worden, Lies! . . . En nu  
is hij er niet. En ook niet geschreven. Lies  
is niet in een beste stemming, al tracht ze  
dat voor de anderen te verbergen. Maar dat  
lukt niet zo best.

"Lieske, wat zit je weer vreemd te prullen,"  
zegt Siets soms. En Nettie heeft ook al eens  
gezegd: "Treur je soms over een verloren  
liefde, Lies? Over die jongen in Dokkum  
soms?" Maar Lies maakt zich eraf . . .

Op deze stralende zaterdagmorgen met  
veel zon over gloolende heidevelden en groe-  
ne sparren tegen de blauwe hemel, willen  
Nettie en Siets naar het dorp.

"Ga je mee, Lies?"

"Nee, ik wil een boek lezen. Het is me te  
warm."

"Ook al weer best. Adieu dan!"

(Wordt vervolgd)



# FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

## Christian Action

Faith is action, we are taught, and life is religion. In other words, wherever we live and whatever we do, — we need the true communion with God through faith in Jesus Christ. Being ready to do His command, whether we are in church or school, engaged in farming or study, busy in store or office, we seek first the Kingdom of God.

The Bible is clear in telling us this. We are called servants who wait for their Lord. We received talents from our Sender and we have to use them, to daily work hard with them. When his Lord came back, the man who had hid his talent in order to keep it safely, handed it over to his master just as he had received it, but he was seriously rebuked and condemned.

The parable of the good seed and the tares was explained in detail by Jesus Himself: "The man who sowed the good seed is the Son of Man; the field is the world; the bad seed is the people who belong to the evil one; and the enemy who sowed the weeds is the devil himself. The harvest is the end of the world, and the harvest workers are angels."

How strange it is that in spite of the shining clarity of this Biblical message so many Christians don't get it straight while they apply it to personal salvation. Jesus' evident statement "The field is the world" hardly seems to make sense to many.

All Christian action in Canada is wrestling with financial shortages and permanent lack of co-operation. Even the Christian School societies don't get unanimous support.

Think of the struggle of the Christian labour movement in Canada. Right from the start of the immigration its call was heard. Years passed by before more than only a few began to heed that call. Gradually the power of this movement increased. God didn't allow it to be defeated. The March '70 issue of "The Guide" opens with a tremendous statement in big capital letters: "Freedom-To-Work Movement Gains National Momentum." From the front page I quote the following: "At long last, after scores upon scores of Canadians have suffered and continue to suffer dearly for their faithfulness to Christian principle, a number of prominent politicians appear convinced that new civil rights legislation is needed to protect all men's right to freedom of religion and freedom to work. What a few courageous lawmakers like Robert N. Thompson and Leonard M. Reilly have been advocating for some time, others are beginning to echo. In Ottawa, Toronto, Winnipeg and Edmonton, concern is being expressed about the obvious inadequacy of our present labour laws. This concern is being voiced by leading Progressive-Conservatives, Liberals, and Socreds. Some of them have even taken action!"

Let us realize that this important change has come only because a number of faithful men have consistently sought first the Kingdom of God. They have done what Jesus told all of us to do. Who may tell what will happen if all believers join hands in Christian action? And what if all of us never cease to pray with one voice that God's Kingdom may come more and more, in all fields of life in this Canada of ours?



### A knotty point

The deacons (CRC) in Eastern Canada have a problem. They formed the All Ontario Diaconal Conference of the Christian Reformed Churches in Eastern Canada, but this Conference has no decisive power. Yet it has happened that this conference requested the churches to take up a special offering. On another occasion that non-ecclesiastical body asked the churches a contribution of two dollars per family for Salem. "The deacons did not make these decisions because they were power-hungry, but because they felt an urgency to do things in Christ's service, and there was no other body in the church where deacons could do their own thing."

On this problem, called in his articles "The Knotty Point", the Rev. K. Hart wrote a very instructive article in "Service In Deed", the magazine of the conference. I will add to the quotation above the following:

"This problem is with us today and will undoubtedly grow because the ministry of mercy is on its way at last to get the place which it should have in the Church of Jesus Christ."

After having made clear that the problem would not be solved when our Synod would open the way for deacons to be delegated to our major assemblies, although this certainly would be a step in the right direction, the writer continues:

It has been suggested that there is a much more simple solution. It is this one: Let the Conference make only tentative decisions, to be ratified later on by the six classes. The decisions would then be settled and binding to the churches, and we would be out of trouble.

Is that so? Is there anyone who can guarantee that the six classes would take the same stand? Without anyone opposing the decisions or changing them? We are wiser than that, are we not? Our experience with church assemblies is that there are always amendments and changes. So many classes so many minds! No, this remedy would be worse than the disease. It would create chaos.

Moreover, it is an impossible suggestion. A classis can not recognize a conference as a fabricant of tentative decisions or proposals. As to that a conference is no better than a tea party or a love-in. No church, not even a local diaconate is officially represented at a Conference. Though all the people present are deacons, none of them is there in his official capacity, but on a personal basis. Of one church there is one deacon or none at all; of another church there are five; of one classical area there are forty, of another only seven. And all of them have a vote. Can a classis accept the results as the official voice of the Eastern Canada Diaconate? Is there a way out?

If we had a Regional Synod for Eastern Canada we would be out of trouble. That would be the body to appoint a Diaconal Board, and make final decisions on recommendations prepared by that Board. But our church has always rejected the idea of having regional synods.

However, the way is open to establish something similar, perhaps even better than a regional synod, I mean an Eastern Canada Diaconal Council. It is better than a synod in this respect that to a council not only elders and ministers but also deacons can be delegated.

If the six classes can agree to have such a council, our problems

## SCANNER

would be solved. The recommendations of the Board would first reach the consistories, then be discussed at the classes, and finally be decided at the council. A good solution! All our church assemblies would be involved in diaconal matters, and that is just what we need.

Would the Conference disappear? Of course not! It would be just what we want it to be, a meeting for discussion, instruction and counsel, to inform and to stimulate. An annual event with workshops and expert guidance. A diaconal happening without "accidents."

In "Missionary Monthly" I found an article on "The olive tree of Israel is blossoming", written by Rev. Ernie Cassutto, pastor of the Emmanuel Presbyterian HEBREW Christian Congregation of Villa

Nova, Baltimore, Maryland. I Seder (Passover meal) has three matzoth (cakes of unleavened bread). They represent Father, Son, and Holy Spirit. This is why I can report the untold blessings God has showered upon our ministry in this Jewish "Tel Aviv" of Baltimore. If you ever visit the nation's capital, please come and see us. We are at 7017 Queen Anne Road, just three lights off the Baltimore Beitway, one block off Liberty Road, right across from the Woodmoor Shopping Center.

We arrived here from Passaic, N.J., where I had been a missionary from the time of our arrival in the USA, June 1952. In July 1968 I was installed as the pastor of this lovely Jewish Christian Church. A description of the sanctuary was published by Missionary Monthly in an earlier edition and we are profoundly thankful to our friends in the Reformed and Christian Reformed Churches for the continued interest in the salvation of God's people Israel. Suffice to say how pleased I was when I saw the church for the first time with the beautiful ark, the scrolls, and the candelabra.

At the time of the Jewish holidays we celebrate the feasts of Israel in our beautiful sanctuary. During the passover celebration we explain to the Jews why the

## HITHER and YON

In his weekly church bulletin Rev. C. D. Tuyl of Whitby, Ont. CRC edits a Pastor's page which make very interesting reading:

A brand-new experience was added to my life in the past week. For the first time I functioned as a church-visitor in the church of Kingston. I must be getting old.

I sometimes wonder where and when the church lost the practice of fasting. Lent was traditionally the time for fasting in the church. A church-order of not so long ago said that a minister should be called to a church "with fasting and prayer." We have replaced many old customs with new ones, and some customs in the church have just been dropped without being replaced by any other ones.

The dentist has been busy in the past weeks repairing my teeth. From the bill which he submitted to me I gather that for a while the government does not have to concern itself with poverty among that group of professionals.

The following item was found in the Saskatoon, Sask. church bulletin, a recent letter from Jan VanEe, who is evangelist in Mexico:

I think that in this letter I better not rub it in about just how nice it is down here in the Yucatan. As I write this letter I have just finished washing my truck because it was getting kind of dusty. The skies are clear and the temp. is about 75°F. . . . In these days I have been very busy with this project "Bibles for Mexico" or as it's known down here as the "Gran Distribucion de las Sagradas Escrituras". We hold institutes or classes in the churches in which the church members are taught how to evangelize with the Bible. We are going to try to make the N.T. available to every home here at the price of 16¢.

Then in the follow-up the approach is to have the people join Bible study groups where they can work out their salvation. We are praying for the Lord's blessings on this work because we regard it as a means to double our churches' membership in this year . . . I have just attended a youth retreat that was held here in Merida Feb. 7-10. 72 Y.P. attended. Many of these found the classes and fellowship so spiritually stimulating that they have dedicated their lives and hearts to our Lord and Saviour, Jesus Christ. Please pray that these Y.P. can be a light and blessing to their churches.

In the "Reporter", a monthly of the Rehoboth CRC of Toronto, Ont. the December issue of the Australian "Trowel and Sword" was quoted:

REF. ECUMENICAL SYNOD  
PRESIDENT QUESTIONS  
WHETHER AFRICAN  
CHURCHES ARE AWARE  
OF PROPHETIC TASK

Dr. K. Runia, president of the Interim Committee of the R.E.S., expressed his impressions on South Africa in the December issue of Trowel and Sword.

After spending several weeks in S. Africa and meeting with leaders of both whites and non-whites, he stated that the real problem is not one of organization but of spiritual fellowship. "It is my impression that this is one of the weaknesses of all the organizations. I had the privilege of attending a meeting of some coloured ministers in one of the suburbs of Capetown and their general complaint was: We have formal contact but no real fellowship. Apparently the barriers created by "big" and "petty" apartheid constitute an obstacle within the church communities. I could not help feeling that at this particular point the white churches are seriously falling short in their calling. If ever there will be a solution for South Africa's tremendous problems, it must be on the level of genuine fellowship between the various races and peoples. And precisely at this point the churches should take the lead: The churches should not meekly follow the policy of the state, but should show all the people in the country that the Christian faith bridges all the differences and creates a real, true, living community which brings all the natural differences into a higher spiritual unity."

Because he sensed the lack of spiritual fellowship among the races, Dr. Runia asked whether the Reformed Churches in South Africa are sufficiently aware of their prophetic task. "Are they not too much inclined to sanction the

policy of the government without any serious questioning? Is it not the task of the church of Jesus Christ, precisely in this difficult and complex situation, to show the Christian calling in accordance with the Word of God? Should not the church call the people to fight against all injustice in whatever form and on whatever pragmatic grounds? Is it not the task of the church to evaluate critically what is going on in the country and to raise its voice, if the government or certain racial groups overstep their limits? It struck me that our South African brethren like to speak of "Christian Principles". I am convinced that their deepest desire is to obey the Word of God. But this desire should materialize in a frank rejection of all that is contrary to the Word of God in the life of the nation in an open promotion of all that God's Word demands of us.

More churches start meetings after the service to discuss the sermon. This is about Calvin CRC of Ottawa, Ont.:

Discussion after the sermon tonight. Let us read Lord's Day 20 of the Heidelberg Catechism beforehand. Also the Bible passages as John 16; Romans 8: 2 Cor. 3; 1 Cor. 12. It will help us in the discussion.

We close with a poem, found in the bulletin of Barrie, Ont. CRC:

HE CARES!  
In pain and despair  
He tells me: "I care  
and know what is best!  
It's only a test  
I just want to see  
if you'll trust in Me!  
My child, just forget  
all your doubt and fret,  
if you'd only dare . . .  
I will be right there!  
I will carry you . . .  
until you are through!  
I want you to feel  
that: "My presence is real!"  
O, what peace and bliss  
when He tells me this!

Wilma Jonkheer.

## A Christian is certain

Sometimes pastors preach what they think are very inspiring sermons on the topic, "The Courage To Doubt." The person who doubts is pictured as being alive, while the person with untrembling faith is questioned.

The modern approval of doubt is not Biblical. The apostle John says he wrote so that we might believe (John 20:31), not that we might doubt. Christians KNOW that their Redeemer lives.

—R. O. Boekhuizen in *The Family Altar*  
found in the *Presbyterian Journal*

## COUNCIL - CONSISTORY

In Old-French cuncile or concile, from Latin: con-calare, to call together. We use it for an assembly of church officials. Consistory, from con-sist indicated the meeting place for a council. Later it also meant the men who met. Several churches today use both words: Council, for the complete body of office bearers. Consistory, for the meetings of the elders only.

## TRY IT

No. 17

The game has pros in this Biblical Asia Minor city.

Solution No. 16:

Ecclesiastical (classic lice tea).



## For the Farmers



### Are there too many Farmers?

by H. VAN ANKUM

Are there too many farmers? (Even if we could decide on the 'right' size of a farm, would there be enough farmers capable of working and managing these ideal-sized set-ups?) Should perhaps the individual decide whether or not he should farm and whatever the total number of people is that decide to farm, should we accept that as the 'right' number of farmers?

Some of the recent studies seem to be saying that on the average the people that are now doing the farming are but a slovenly bunch and that  $\frac{1}{2}$  or  $\frac{1}{3}$  of their ideal type farmer could easily do the same amount of work. I get the uncomfortable feeling when reading some of these papers that pretty soon farmers will have to include an annual note with their income tax return forms, apologizing for the fact that they are still in that dismal degrading business.

In my opinion this kind of reasoning provides a very shallow and weak foundation for policy making. With this kind of calculation a couple of really big assumptions are made. It assumes: 1. That the present prices are fair, 2. That the markets cannot be enlarged.

What is the 'right' number of farms? Is it the number of farms that can expect a certain minimum amount of income? Is it the maximum number that can get a minimum income out of the industry? (This would assume that other jobs are not as desirable as farming.) Is it then the minimum number that can do the job?

Let us look at a couple of these studies. First there is the paper that was presented at the 1969 Outlook Conference entitled 'The Adjustment Problem'. It uses the 1968 Dominion Bureau of Statistics figures that put the gross income for farmers that year at

\$4.3 billion it takes \$4,000 a year as the minimum acceptable amount for labour and management. It assumes that the average net income on all types of farming will be 15% of the gross income. That means then that every farm would have to gross \$28,000 in order to net \$4,000. That also means that there could only be 154,000 farms in Canada (4.3 billion divided by 28,000). In actuality there are 430,000 farms in Canada today. This study does admit that the number of farms (=farmers) could be increased if: (1) a lower minimum income were acceptable, (2) some farmers had income from non-farm sources (part-time farm or hobby), (3) prices were higher, or (4) sales volumes were increased.

I would like to illustrate the importance of these 'ifs' and point out that: 1. In 1966 30% of all farms were part-time, that is: 129,000 farmers reported that they earned at least \$750 from off-farm sources, or worked at least 75 days off the farm.

2. Research done for the Ontario Special Committee on Farm Income showed the very strong relationship between prices of farm produce and net income of the farmer. Even a moderate increase in price results in a very substantial net income gain. For example an increase in hog prices from \$30.00/cwt. (dressed weight) to \$34.00/cwt. increased the net income of the model farm operator (Farm Income Report model) from \$5,500 to \$10,100, or a 7 $\frac{1}{2}$ % increase caused an 82% increase in net income. In other words a 10% increase in farm produce price could double the net farm income and double the number of farmers that could get that minimum income.

With big 'ifs' like that the calculations start to look like a pretty shaky basis for long term farm policy.

This is also underlined by a similar study done about six months earlier and based on 1966

figures. In that year the gross farm sales value was estimated at \$3.34 billion. This time a minimum gross was set at \$24,000 (why such a difference in gross income required in two studies from the same source less than 6 months apart?). That would give 139,000 farms a net income of \$4,000. A difference from the later study in number of farms of 15,000 or 10%.

In my opinion these figures serve well to illustrate the income problem of the farmers, but are unacceptable as a guideline for farm policy in the area of farm numbers adjustment.

Next we should look at the Report of the Ontario Special Committee on Farm Income, the Challenge of Abundance.

It arrives at the 'right' number of farms by the following process: take the total amount of food of every variety that is produced in an average year on Ontario farms. Decide how much a 'well-managed' farm can produce (for each product). Divide the first by the second and you will have the 'right' number of farms and farmers. In Ontario this turns out to be 36,000 farms with 49,000 full time workers. This is also again the maximum number of farms that could get a minimum acceptable return to labour and management (in this study that level is set at \$5,500/year). Again no allowance is made for increased prices, off-farm income or expanded markets. Also the great weakness in these calculations is that it is assumed that given the opportunity 49,000 full time farmers would step forward to do the work of the 110,000 people doing it now (putting out the same amount). Of the 110,000 farming today there were 40,000 who had farms that grossed less than \$2500 in 1966. No doubt some of those were probably under-employed, but the large majority probably had off-farm work, other income or was too old to carry on a larger operation. Of all the farmers I

know who are working a farm anywhere even near the model-average size that the Challenge of Abundance is suggesting very few do not have a full-time job and often more. Certainly some types of farming have much of the work concentrated in one season. Most grain growers and cash croppers have one light season but they make up for it in another.

Are there too many farmers? None of the papers mentioned showed any figures (on the basis of work load) to prove that there are. From personal experience and observation I would say that there are not, at this time.

Of course there is a farm income problem. The problem is caused by generally too low farm prices.

There is no question that of the 450,000 farmers in Canada today some are inefficient. They will eventually quit, or must be helped out of the industry. Many are in agriculture, not because they have found an opportunity there to develop a talent, not because they enjoy it, not because they can earn a living that way even, but simply because they are trapped there. They may appeal to the government for help.

Just because the average net income for farmers is less than \$1,400 per year that does not necessarily mean that there are too many farmers. I believe that in our case it means that there is a slight surplus (at least in the short run); and also that there is unfair (heavily subsidized) competition in the international market. In short the price of the farm product is too low, or in other words: consumers are not paying enough for their food. That problem is not solved by reducing the number of farmers. Canadians have the second lowest food budget, as part of their total net earnings, of all countries in the world (20% as compared with 17% in the U.S.).

Who can say whether or not there are too many farmers? Who can measure the abilities of all individual farmers? And even if we could do that who is to say you are in and you are out? If we could calculate the 'right' number who would have the authority to 'move people out of agriculture; in the economists' jargon to 'switch

some agricultural resources to another field'? Nobody in Canada has or should have the right, or authority to tell you what work you should do or should not do. (People might appeal to the government or to anyone else for help.)

Anyone who advocates 'moving people around to another field' does not understand the true meaning of work. Work is the response of the creature to the task assigned to him by his Creator; although not capable of doing good himself his work may become a beautiful faithful service through Christ. That way it will become a useful service to his fellow men and will be to the glory of God. Anyone who approaches his work in that way will seek out a job that is useful; at the same time work becomes beautiful.

The writer of the Outlook Conference paper must have had some of these things in mind when he stated that the only way to help the problem of people in the wrong job is to help them find alternatives or help them make adjustments.

The purpose of any farm policy should be to help the individual realize his purpose in life. This is quite different from what the Challenge of Abundance says. Its authors say that the ultimate objective of all farm policy is to increase farm income. They are of the opinion that 'The production of saleable product is only a means to an end'. The end being money and what money will buy. Presumably the service performed is of no importance. And in order to get the money the worker (in this case the farmer) must sacrifice his freedom. People who hold this view can not see the danger of manipulating other people's lives. No harm can possibly be done as long as everyone ends up with a certain amount of spendable cash!

I don't think that there is any need for farm economists or farm leaders to apologize for our number at this time. I am sure we never do a good enough job, but by human standards the farmers of Canada are doing better than many. At present it takes almost all of us to do that job. I believe that farmers deserve a lot of credit, thanks; not abuse or derision; no apologies needed either.



## THE WORLD AROUND US

### MEXICO

There is great political activity in Mexico this year because a presidential election is to be held. Since this happens only once every six years, all parties and all politicians are actively out to gain votes. For an outsider all this activity is difficult to understand; the Partido Revolucionario Institucional (P.R.I.) had been in power since its inception in 1929, and none of the other parties is given any chance of winning the presidential election. The P.R.I. candidate is no secret either; he is Luis Echeverria Alvarez who is presently Minister of the Interior. For the last forty years or so, it has been a rare exception indeed if someone other than the Minister of the Interior became the P.R.I.'s standard bearer and the nation's next President.

To an outsider then, the whole election enthusiasm seems a little out of place since it seems quite obvious that the balding, bespectacled politician who has held administrative posts for almost two decades, and is now in charge of the Interior will become the next president. But in Mexico that is not the way they go about things. There are a number of other parties — the Popular Socialist Party, the Authentic Party of the Mexican Revolution, and the National Action Party — but none of them have anywhere near the membership of the P.R.I. Only the National Action Party (P.A.N.) can be called a national party but in a contest with the P.R.I. it assumes the proportions of giant-versus-pygmies. There is, however, enough unrest in Mexico that in the last few years the P.A.N. has rolled up more than a score of victories in municipal elections, two of which now give the party control of state capitals.

The growth of P.A.N. began in 1968 when university students in Mexico City complained of autocratic one-party rule, heavy-handed police tactics, and a corrupt judicial system. The consequent demonstrations, and the clashes with the regular army, were vividly portrayed on television broadcasts sent out throughout North America. But the students' appeal to urban union members and rural labourers evoke no significant response — because, many insist, of the P.R.I.'s tight hold on both the urban unions and the agricultural organizations — and it became evident that opposition to the P.R.I. in the major city of the country would not go anywhere. Instead, the opposition was transferred to the outlying states and municipalities where it has had a more fertile breeding ground.

Since the Second World War about half of Mexico's population has shared in the material advance of the country. But the ones who have not, slum dwellers, farmers and Indians, are becoming very restless. The difference between the fine facade that Mexico City publicizes to the world and the average prospect for Mexicans at large — be it for social services, schools or employment — is so marked that protest and political activity will increase. Not all those who are unhappy will join P.A.N., some still insist that P.R.I. can be rejuvenated from within, but others are fed up with the large party and are seeking other ways of changing the situation.

The difficulties that beset Mexico are not very different from what every other nation has to contend with. Mexico City is plagued by over-rapid urbanization since it is the magnet that draws many mobile Mexicans. Consequently, housing cannot keep up with the influx, and the slums on the edge of the city are growing rapidly. The state of Zacatecas is faced with a dying mining industry,

semi-desert soil that is unsuitable for agriculture and barely tolerant of ranching, and a shortage of good roads, electricity and water. The per capita income in the state is only approximately 70 per cent of the national average. Other states have similar problems, and all look to the central government to alleviate their difficulties. Since the national population growth is about 3.5 per cent, and the urbanization growth rate in Mexico City and Guadalajara between five and six per cent, the difficulties for the government are large.

The fact that the country enjoyed a 7.1 per cent increase in the gross national product during 1968 is no consolation to the Mexican, nor is the fact that the peso is very strong and lent support to the pound and the franc in 1968, since he cannot get his hands on enough pesos. For this the native blames the government since he feels that it is the function of government to provide him with the opportunity to build a better life for himself and his family.

The government has done a great deal, but it is not yet enough. Since the difficulties mushroomed in 1968, the government has taken refuge, to a certain extent, in blaming outside forces for its problems. In this case the United States is the villain of the piece. The economic ties between the two countries are strong. Almost 75 per cent of the \$2 billion foreign investment in Mexico comes from the United States. In 1968 Mexico bought 63 per cent of her imports from the U.S. and sold it over 68 per cent of her exports. The more than \$546 million trade deficit that this created was more than offset by the influx of American tourists. It would seem then that there is little reason for the Mexican government to blame the United States for anything. But there are a number of small, but irritating events, which spoiled the goodwill that has existed between the two countries.

In the waning weeks of the Lyndon Johnson administration the United States Department of Agriculture gave in to pressure by Florida growers and clamped a set of minimum-size specifications on all tomatoes marketed in the U.S. This forced the retail price up 20 to 30 per cent in the U.S., but it also barred 30 to 50 per cent of imported Mexican tomatoes. It resulted in forcing 10,000 farm labourers into the ranks of the unemployed in the states of Sinaloa and Sonora. Since the Mexican tomato production, which had almost quadrupled in about a decade, had been encouraged by the U.S. through its agricultural experts, government loans and machinery sales, this did not sit well with the Mexican government. Then in late September 1969 the U.S. mounted a massive drive on land in the air and at sea, against marijuana and other illegal drugs that came in from Mexico. Operation Intercept introduced slow and rigorous inspections at the 31 highway crossings between the two countries. Wide publicity given to the slow inspections and the massive line-ups at the border quickly discouraged touring Americans, and promised to ruin the tourist trade in the border communities of Mexico. Since the U.S. had not communicated their intent to the Mexican government, much ill will was created. After strong protests, operation Intercept was ended after 20 days.

These are relatively minor matters, but since the Mexican government is looking for scape goats, and since the U.S. name is not all that good in Latin and Central America, the ever present Mexican skepticism of the United States has veered toward cynicism.

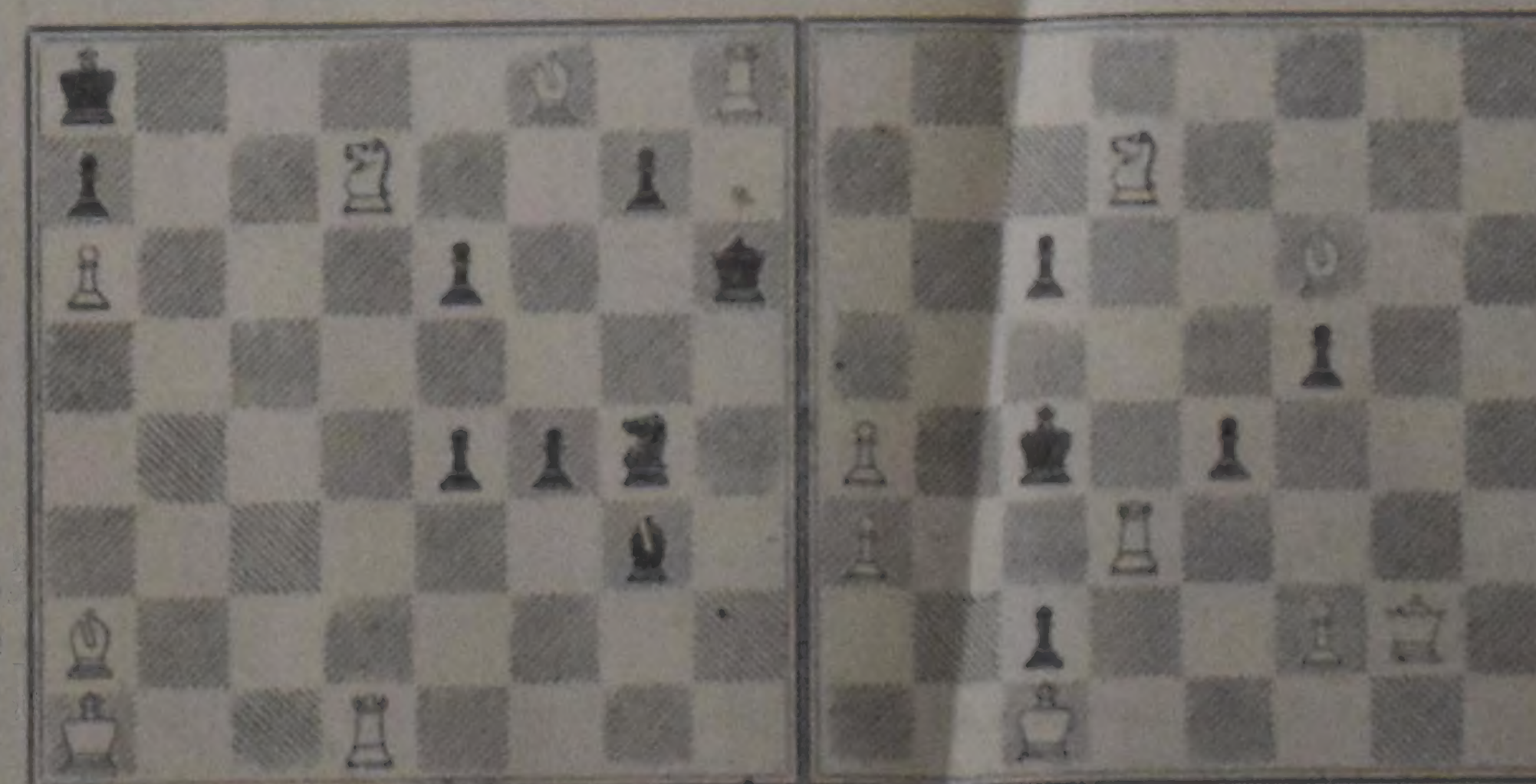
J. J. Bout.

## Let's Play Chess

Editor Mr. C. HESS

### FIRST SERIES OF PROBLEMS IN APRIL

Nr. 392	Nr. 393
Author: C. S. Kipping,	Author: R. L'Hermet,
Britain, no year	France, no year
Black: 9 pieces	Black: 5 pieces



Write: 7 pieces	White: 8 pieces
White to play and mate in three moves.	White to play and mate in two moves.
3 points	2 points

#### NOTES

- The new month brings a new series. I have chosen 4 problems in April which will not be too easy but if you try hard you certainly will enjoy all of them.
- Kipping's product doesn't seem very hard at a first look, but it has quite a number of tricks for the solvers. This thing will keep you busy! Full solution, please.
- Nr. 393 was called, in the language of the author, très élégant! I am sure you will like it. Keymove is asked for, plus threat, if there is any.
- Wait till the second series will have been published, before you send in your solutions.

#### CORRECTION

Erroneously it has been published in the second series of problems in March (see C.C. of March 12, 1970) that solutions of the March problems should be in by March 20 (outside Ontario March 25). Our readers have probably noticed the mistake. These dates should be APRIL 20 and 25 respectively.